



Certain

Sermons, or Homi-
lies, appoynted by the
Kynge's Maiestie, to be
declared and redde, by all
Persones, Vicars, or
Curates, euery Sō:
day in their Chur-
ches, where thei
haue Cure.

Ed * Re

ANNO. 1547.



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The Preface.

Sept 63
Mr. Thomas H. Silver
Chy., Ill.



The Kynges moste excellent Maiestie, by the prudent aduise of hys moste deere be-
loued vnckle, Edwarde duke of
Somerset, Gouvernour of hys
Maiesties persone, and Pro-
tectoꝝ of al his hyghnes Real-
mes, Dominions and Subiectes, with the reste
of his moste honorable Counsayll, moste graci-
ously consideringe the manyfolde enormities,
whiche heretofore hane crepte into his graces
Realine, through the false blurped power of the
bischop of Rome, and the vngodly doctrine of
his adherentes, not onely vnto the great decaye
of Christen religion, but also (if GODS mercye
were not) vnto the vtter destruction of innume-
rable soules, whiche through Hypocrisy and per-
nicious doctrine were seduced, and brought fro
honorꝝ of the alone, true, lyuing, and eternal
GOD, vnto the worshippinge of creatures, yea,
of stockes and stones, from doing the comman-
dementes of GOD, vnto voluntary woꝝkes and
phantasies inuented of men, from true religiō,
vnto Popishe supersticion: Consideringe also
the earnest and feruent desire, of his deerely be-
loued

✱.ij.

THE PREFACE.

beloued subiects, to be deliuered from al errors
and supersticion, and to be truly and faithfully
instructed in the very wooꝝde of GOD, that li-
uclpe foode of mans soule, wherby they maye
learne vnfaynedly, and accoꝝding to the mynde
of the holy Ghoste, expꝛessed in the scriptures, to
honoꝝ GOD, and to serue their Kyng, with all
humilitie and subiencion, and godly & honestly,
to behaue them selves towarde all men: Agayne
callinge to remembraunce, that the next & moſte
redy waye, to expell and auoyde, as well all coꝝ-
rupte, vicious and vngodly liuinge, as also er-
ronious doctrine, tendinge to supersticion and
Idolatry, and clerely to put awaye all conten-
cion, whiche hath heretofore rpsen, thꝛoughe di-
uerſitie of pꝛeachinge, is the true settingfurth,
and pure declaringe of GODs wooꝝde, whiche
is the pꝛincipall guyde and leader vnto al god-
lynes and vertue: Fynally that all Curates
of what learninge soeuer they be, maye haue
some godly and fructfull lessons in a redynes,
to reade and declare vnto their parishyoners,
foꝝ their edifyng, instruction, and comforte:
hath caused a booke of Homelies, to be made &
setfurth, wherin is conteyned certayne holſome
and godly exhoꝝtacions, to moue the people to
honoꝝ and worſhippe almighty GOD, and dili-
gently to serue hym, euery one accoꝝdinge to
their degree, state, and vocacion: the which Ho-
milies

THE PREFACE.

inillies hy^s Maiestie commaundeth and straitly charge^th, all Persones, Vicars, Curates, and all other, hauing spirituall cure, eue^ry S^o-daye in the yere, at hy^ghe Masse, when the people be moost gathered together, to reade and declare to their parishioners plainly & distinctly, in suche ord^re as they stande in the booke (excepte any Sermon be preached) and then for that cause onely, & for none other, the readyng of the saide Homilie, to be differred vnto the next S^o-daye folowing. And when the foresaide booke of Homilies is redde ouer, the kynges Maiesties pleasure is, that thesame be repeted, and redde agayn in suche like so^rte, as was before prescribed, vnto such time, as his graces pleasure shal further be knowen, in this behalfe. ALSO hy^s Maiestie commaundeth, that the sayde ecclesiasticall persons, vpon the first holy day, fallinge in the weeke tyme of eue^ry quarter of the yere, shal reade his Iniuⁿcions openly & distinctly to the people, in maner & fou^rme in thesame expressed: and vpon eue^ry other holy and festiuall day th^roughe the yere, likewise fallinge in the weeke tyme, they shal recyte the Pater noster, the articles of our fayth, and the tenne cōmaundementes in English, opely before all the people, as in the saide Iniuⁿcions is specified, that all degrees, and all ages, may learne to knowe GOD, and to serue him, accordyng to his holy woo^rde.

A M E N.

A table of the Ser-

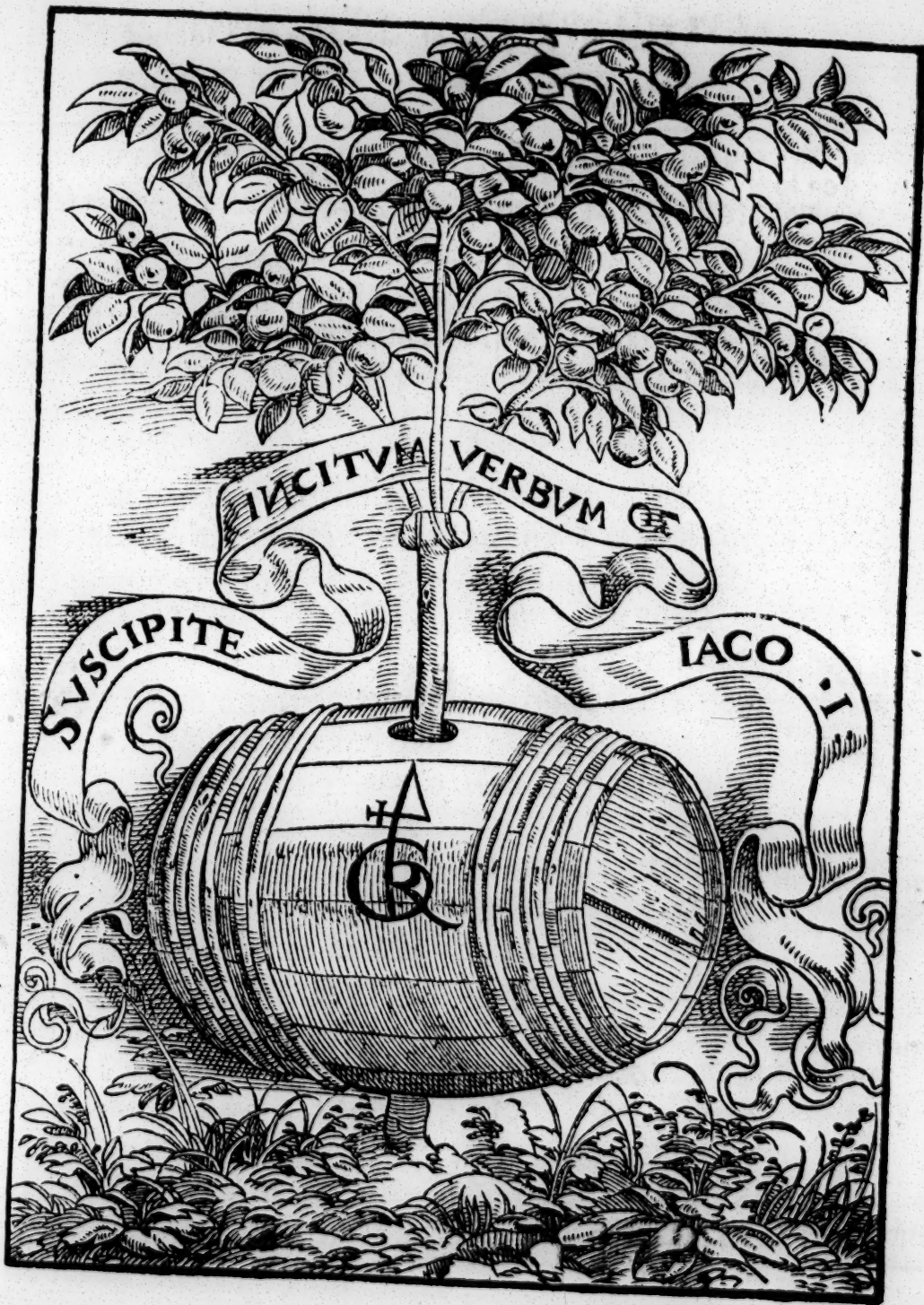
mons or Homilies, conteyned

in this presente volume.

- i** A fructefull exhortacion, to the rea-
dinge of holy scripture.
- ii** Of the miserie of all mankynde.
- iii** Of the saluacion of all mankynde.
- iiii** Of the true and liuely faith.
- v** Of good workes.
- vi** Of christian loue and charitie.
- vii** Agaynst swearing and periurie.
- viii** Of the declining from God.
- ix** An exhortacion agaynste the feare of
deathe.
- x** An exhortacion to obedience.
- xi** Agaynst whoredome, and adultery.
- xii** Agaynst strif and contencion.

P I N I S.







CA frutefull exhortacion, to the reading and knowledge of holy scripture.



Vnto a christē mā, there can be nothinge, either more necessarie, or profitable, then y^e knowlege of holy scripture, forasmuche, as in it, is cōtey= ned Gods true worde, setting furth hys glorie, and also mā= nes deūtie. And there is no trueth, nor doctrine, necessary for our iustificatton, and euerlastinge saluacion, but that is, (or maye be) drawen out of that fountaine, & welle of truth. Therfore, as many as be desirous, to entre into the right, & perfect way vnto God, muste applie their myn= des, to knowe holy scripture, without the which, they can neither sufficiently knowe God, & hys will, neither their office & deūtie. And as drinke is pleasaunt to them, that be drie, and meate to them that be hūgrie, so is the readinge, hearing, searchyng, and studing of holy scripture, to thē that be desirous to knowe God, or them selves, and to do his will. And their stomakes onely, do lothe and abhorre the heauēly knowledge, and foode of Gods woozde, that be so drouned in worldly vanities, that they neither sauoz God, nor any godlynes. For that is y^e cause, why they desire such vanities, rather then the true know= ledge of God. As they that are sicke of an ague, whatsoeuer they eate or drinke, (though it be ne= uer so pleasaūt) yet it is as bitter to theym, as

The prayse of holy scrip= ture.

The perfec= tion of holy scripture.

The knowle= ge of holy scripture is necessary.

To whome the knowlege of holy scrip= ture, is swete & pleasaunt.

Who be ene= mies to holy scripture.

An apte simi= litude, declar= ing of whos= ue the scrip= ture is abhor=

An exhortacion to the reading

woꝛmewode, not foꝛ the bitternes of the meate, but foꝛ the coꝛrupte and bitter humoꝛ, that is in their awne touꝛge & mouth: Euēſo is the ſweetnes of gods woꝛde, bitter, (not of it ſelf) but one-ly vnto the, that haue their myndes coꝛrupted with lōge cuſtome of ſinne, & loue of this woꝛld.

An exhorta-
ciō vnto the
diligent rea-
ding, hearig,
& ſearchinge
of the holy
ſcriptures.
Matt. iiii.

Therfoꝛe, foꝛſaking the coꝛrupt iudgemēt of car-
nal mē, whiche care not, but foꝛ their carcasse, let
vs reuerētli heare & reade holy ſcriptures, which
is the fode of the ſoule. Let vs diligētly ſearch
foꝛ the welle of lyfe, in the bokes of the new and
olde teſtamēt, & not rōne to the ſtinkinge podel-
les of mēnes tradiciōs, deuised by mānes yma-
gnaciō, foꝛ our iuſtificaciō & ſaluacion. Foꝛ in
holy ſcripture is fully cōteined, what we ought
to do, & what to ercheue, what to beleue, what to
loue, & what to lokefoꝛ, at Gods hādes at lēgth.

The holy
ſcripture is a
ſufficiēt doc-
trine, foꝛ our
ſaluacion.

What thin-
ges we maye
learne in the
holy ſcriptu-
re.

In thoſe bokes we ſhall fynde the father, from
whome, the ſonne, by whome, & the holy Ghoſte,
in whome, all thinges haue their beyng & cōſer-
uacion, & theſe thꝛe perſones, to be one God, and
one ſubſtaūce. In theſe bokes we maye learne to
knowe our ſelfes, howe vile & miſerable we be, &
alſo to knowe God, howe good he is of himſelfe,
& howe he cōmunicateth his goodnes vnto vs,
& to all creatures. We maye learne alſo in theſe
bokes, to knowe Gods will & pleaſure, as muche
as (foꝛ this preſent tyme) is conuenient foꝛ vs to
knowe. And (as the great clarke, & godly prea-
cher ſainct Ihon Chꝛiſoſt. ſaith) what ſoeuer is
required to ſaluaciō of man, is fully cōteined in
the

of holy scripture.

the scripture of God. He that is ignorant, maye
 thet learne and haue knowledge: He that is
 hard harted, and an obstinate synner, shall there
 fynde eternal tormentes, (prepared of Gods iu-
 stice) to make him afrayed, and to mollifie him.
 He that is oppressed with miserie in this world,
 shal ther fynde reliefe in the promises of eternal
 lyfe, to his great consolacion and confort. He
 that is wounded (by the deuill) vnto death, shall
 fynd there, medicine, wherby he maye be resto-
 red agayn vnto health. If it shal require to tea-
 che any trueth, or reproue false doctrine, to rebu-
 ke any vice, to comēde any vertue, to gyue good
 counsaile, to coufōrt, or to exhortē, or to do any o-
 ther thinge, requisite for our saluaciō, all those
 thinges (saith s. Chrysost.) we may learne plēti-
 fully of the scriptur. There is, (saith Fulgēt?)
 abundantly enough, both for mē to eate, & childe
 to sucke. There is, whatsoeuer is cōueniēt for al
 ages, & for al degrees, & sortes of mē. These bo-
 kes therfore, ought to be muche in our hādes, in
 our eyes, in our eares, in our mouthes, but most
 of all in our hartes. For the scripture of God, is
 the heauenly meate of our soules, the hearinge
 and keeping of it, maketh vs blissed, sanctifieth
 vs, and maketh vs holy, it cōuerteth our soules,
 it is a lighte lanterne to oure fete, it is a sure, a
 constante and a perpetuall instrument of sal-
 uation: It geueth wysdome to the humble and
 lowly harted, it cōfōrteth, maketh glad, chereth
 & cherisheth our cōsciēcies, it is a more excellēt

2. cor. 1.
 1. cor. 13.

1. Thimo. 3.

1. Tim. 4.

1. Tim. 5.

Holy scrip-
 ture minis-
 tresh sufficiē
 doctrine for
 all degrees &
 ages.

Matt. iiii.
 Luce. xi.
 Ioha. xvii.
 Psal. xix.
 What cōmo-
 dities & profi-
 tes, & know-
 ledge of holy
 scripture by-
 geth.

An exhortacion to the reading

Jewell or treasure, then any golde or p̄ciouse
stone, it is moze swete then hony, or hony cōbe,
Luce. x. it is called ȳ best parte, which Marie dyd chose,
Iohan. vi. for it hath in it everlastinge cōfort. The wordes
of holy scripture, be called wordes of everlastig
Coloss. i. lyfe: For they be Gods instrument, ordeyned for
the same purpose. They haue power to conuert
through Gods promise, and they be effectuell,
through Gods assistance: And, (beyng receaued
Hebre. ii. ii. in a faithfull harte) they haue euer an heauenly
spiritual workinge in thē, they are liuely, quick,
and mighty in operacion, and sharper then any
two edged swerde, and entreth through, cūen
vnto the deuiding a sondre of the soule, and the
Matth. vii. spirite, of the ioyntes, and the mary. Chyriste cal-
Iohan. xii. leth hym a wise buylder, that buyldeth vpon hys
worde, vpon his sure and substantial fundaciō.
Iohan. xiiii. By this worde of God, we shalbe iudged: for the
worde that I spake, (saith Chyrist) is it, ȳ shal
iudge in the laste day. He that kepeth the worde
of Chyriste, is promised the loue & fauor of God,
and that he shalbe the mansion place or temple
of the blessed Trinitie. This worde, whosoener
is diligent to reade, and in his harte to prynte
that he readeth, the great affection to the trāli-
toxe thinges of this worlde, shalbe minished in
him, and the great desire of heauenly thinges,
(that be therein promised of God) shall encrease
in hym. And there is nothing that so much esta-
blissheth oure fapth, & trust in God, that so much
conserueth innocency, and purenesse of the hart,
and

of holy scripture.

and also of outward godly lyfe and conuersation, as continuall readinge and meditacion of Gods worde. For that thinge, whiche (by perpetuall vse of reading of holy scripture, & diligent searching of the same) is depely prynced, & grauen in the harte, at length turneth almoste into nature. And moreouer, the effecte and vertue of Gods worde, is to illuminate the ignozant, and to gyue more light vnto them, that faithfully & diligently reade it, to cōforte their hartes, and to encourage thē, to perfoyme that, which of god is commaunded. It teacheth paciēce in al aduersite, in prosperite, hūblenes: what honoz is due vnto God, what mercy & charitic to our neighbour. It geueth good cōsail in all doubtfull thinges. It sheweth, of whome we shall loke for ayde and healpe, in all pericls, and that God is p̄ onely gyuer of victoꝝ, in all batails, & tēptacions of our enemies, bodiely & ghostly. And in reading of Gods worde, he moste profiteth not alwaies, that is moste ready in turninge of the boke, or in sayng of it without the boke, but he that is moste turned into it, that is moste inspired with the holy Ghoste, moste in his harte and lyfe, altered and transfoꝝmed into that thinge, which he readeth: He that is dayly lesse and lesse pꝛoude, lesse pꝛeful, lesse couetous, and lesse desyrous of worldly and vayne pleasures: He that dayly (foꝝsakinge his olde vicious lyfe) encreaseh in vertue, more and more. And to be shorte, there is nothing, p̄ more mainteineth godlynnes

i. Re. xliii.
ii. Par. xx.
i. Cor. xv.
i. Ioan. v

Who profite
moste in rea-
dinge Gods
worde.

An exhortacion to the reading

of the mynde, & expelleth vngodlines, then doth the cōtinuall reading, or hearing of Gods worde, if it be toynded with a godly mynde, & a good affectiō to knowe & folow Gods wil. For without a single eye, pure entent & good mynde, nothing is allowed for good before God. And on the other syde, nothing more obscureth Christ, & the glozie of God, nor induceth more blyndnes, & al kyndes of vices, the doth the ignorance of Gods worde. If we professe Christe, why be we not ashamed to be ignorant in his doctrine: Seinge that euery man is ashamed, to be ignorant in that learninge, whiche he professeth: That man is ashamed, to be called a Philosopher, whiche readeth not the booke of Philosophye, and to be called a Lawyer, an Astronomer, or a Physicion, that is ignorant in the booke of Lawe, Astronomy, and Physike. Howe can any man then saie, that he professeth Christ, and his religion, if he will not apply him selfe, as far fourth as he can or may conueniently, to reade & heare, & so to knowe the booke of Christes Gospel & doctrine. Although, other sciēces be good, & to be learned, yet no mā can deny, but this is the chiefe, & passeth al other incōparablie. What excuse shall we therfore make, (at the laste daye before Christe) that delyte to reade, or heare, mennes phantasies & inuēcions, more then his moste holy Gospel, and wil fynde no tyme to do that, whiche chiefly, (aboue all thinges) we shoulde do, and wil rather reade other thinges, the that,

for

Esa. v.

Matt. xxii.

1. Cor. xiiii

What incōmodities, the ignorance of Gods worde byngeth.

Gods worde
excelleth all
sciēces.

of holy scripture.

for the which, we ought rather to leaue reading of all other thinges: Let vs therfore applye our selves, as farfurth as we can haue tyme & leasure, to knowe Gods worde, by diligent hearinge and readinge therof, as many as professe God, and haue faith and truste in hym. But they that haue no good affectiō to Gods worde, (to colour this their faulte) alledge commonly two bayne and fayned excuses. Some go about to excuse them, by their awne frailnes, & fearfulness, sayng: that they dare not reade holy scripture, leste, thozow their ignoraunce, they shoulde fall into any errour. Other pretende, that the difficultie to vnderstande it, and the hardnes therof, is soo greate, that it is mete to be redde, onely of clarkes and learned men.

Wayne excuses, distinguishing frō the knowledge of Gods worde
The first.

The seconde

As touchinge the firste: Ignoraunce of Gods worde, is the cause of all errour, as Christ hymselfe affirmed to the Saduceis, saynge: that they erred, bycause they knewe not the scripture. Howe shoulde they then erreue errour, that will be still ignoraunt? And howe should they come oute of ignoraunce, that will not reade nor heare that thyng, whiche shoulde geue them knowledge? He that nowe hath moste knowledge, was at the fyrste ignoraunte, yet he forbare not to reade, for feare he shoulde fall into erreure: but he diligently redde, leste, he shoulde remayne in ignoraunce, and thzough ignoraunce, in erreure.

Matt. xxii.

And

An exhortation to the reading

And if you will not knowe the trueth of God, (a thing moost necessary for you) lest you fall into errour, by the same reason, you may then lye stil, and neuer go, lest (if you go) you fall in þe myze, noz eate any good meate, lest you take a surfette noz sowe your cozne, noz labour in your occupacion, noz vse your marchādise, for feare you lose your sede, your labour, your stocke, & so by that reason, it shoulde be beste for you to lye ydly, & neuer to take in hande, to do any maner of good thinge, lest peraduenture some euill thing may chaūce therof. And if you be afrayed to fall into erroz, by reading of holy scripture, I shal shewe you, howe you may reade it, without daūgier of erroz. Reade it humbly, with a meke and a lowe lye hart, to thentent, you may glorify God, and not your self, with þe knowledge of it: And reade it not without dayly praying to God, þe he woulde direct youre readinge to good effecte, and take vpon you, to expounde it no further, then you can playnly vnderstande it. For (as saint Augustine saith) þe knowledge of holy scripture is a great, large, & a high palaice, but the dooze is very lowe, so that the highe & arrogāt man, cannot runne in, but he mooste stoupe lowe, & hūble himselfe, that shall entre into it. Presumptiō & arrogancie is the mother of all erroz, & humilite, nedeth to feare no erroz. For humilite will onely searche, to know the trueth, it wil searche, and will conferr one place with an other: And where it can not fynde the sense, it will prape, it will

Howe, mooste
comodiouly
and without
all perill, the
holy scriptu-
re is to be
redde.

of holy scripture.

will inquire of other that knowe, and will not presumptuously, and rashely define any thing, which it knoweth not. Therfore, the hūble man may searche any trueth, boldly in the scripture, without any daūger of errour. And if he be ignorant, he ought the more to reade, & to learne holy scripture, to bring hym out of ignorance. I say not nay, but a mā may prosper, with onely hearing, but he may muche more prosper, with bothe hearing & readinge. This haue I sayde, as touchyng the feare to reade, thow knowe ignorance of the person. And concerning the difficultie of scripture, he that is so weake, that he is not able to brooke stronge meate, yet he maye sucke the swete and tender mylke, & deferre the rest, vntyll he waxe stronger, & come to more knowledge: For God receaueth the learned & vnlearned, & casteth awaye none, but is indifferent vnto all. And the scripture is full, aswel of lowe valleyes, playne wayes, & easy for euery man to vnderstand, & to walke in, as also of highe hylles & mountaines, which fewe men can ascende vnto. And whosoever geueth his mynde to holy scriptures, with diligent studie, and feruent desire, it can not be, (saith s. Ihon Chrysost.) that he should be destitute of helpe. For either God almightie wil sende him some godly Doctoz, to instructe him, as he dyd to instructe Eunuchus, a noble man of Ethiope, & tresorier vnto Quene Candace, who hauing a great affection to reade the scripture, (although he vnderstode it not) yet for his desire,

Scripture in some places is easy, and in some places harde to be vnderstand

God leaueth no man vntaughte, that hath a good will to knowe his worde.

An exhortacion to the reading

that he had vnto gods worde, God sent his apostle Philippe, to declare vnto him the true sence of the scripture that he redde: or els, if we lacke a learned man, to instruct & teache vs, yet God himselfe from aboue, will geue light vnto oure myndes, & teach vs those thinges, which are necessary for vs, & wherin we be ignorant. And in

Howe the
knowledge of
scriptur may
be attayned
vnto.

Matth. vii.

an other place Chrysost. saith: that mannes humayne & worldly wisdom, or sciēce, nedeth not to the vnderstāding of scripture, but the reuelacion of the holy Ghoste, who inspireth the true sence vnto thē, that with humilite & diligence do serche therfore. He that asketh, shal haue, & he ſeketh, shal fynde, & he that knocketh, shall haue the dooze open. If we reade once, twise, or thise, & vnderstāde not, let vs not cesse so, but still continue reading, praiyng, asking of other, & so by still knocking, (at the laste) the doze shalbe opened (as s. Augustine saith). Although many thi-

A good rule
for the vnder
standing of
scripture.

ges in the scripture, be spoken in obscure misteries, yet there is nothing spokē vnder darke misteries, in one place, but the selfesame thinge, in other places is spokē familiarly, & playnly, to ſcapacite, both of learned & vnlearned. And those thinges in the scripture that be playn to vnderstande, & necessarie for saluacion, euery mannes duetie is to learne them, to printe them in memory, & effectually to exercise them. And as for the obscure misteries, to be contēted to be ignorant in thē, vntyl such tyme as it shal please God, to open those thinges vnto him. In the meane

No mā is ex-
cepte fro the
knowledge of
Gods will.

ceason,

of holy scripture.

reason, if he lacke either aptnesse or oportunitie. God wil not impute it to his folly, but yet it behoueth not that such as be apt, should set asyde reading, because some other be vnapt to reade. Neuertheles, for the difficultie of suche places, the readinge of the whole, oughte not to be set a parte. And briefly to cōclude (as saict Augustine saith) by the scripture, all men be amended: weakemen be strengthened, & stronge men be comforted. So that surely, none be enemies to the readinge of Gods worde, but suche, as either be so ignorant, y they know not how hol some a thing it is, or els be so sicke, that they hate y mozte comfortable medicine, that shoulde heale them: or so vngodly, that they woulde wyshe the people, stil to continue in blindnes, & ignorance of God. Thus we haue briefly touched some parte of the comodities of Gods holy worde, which is one of Gods chiefe & principall benefites, geue & declared to mankynde, here in earth. Let vs thanke God hartely, for this his great & speciall gifte, beneficiall fauour, & fatherly prouidence. Let vs be gladde to reuiue this precious gifte of oure heauenly father. Let vs heare, reade, and know, these holy rules, iniuncions, & statutes of oure christian religion, and vpon that we haue made profession to God, at our baptisme. Let vs with feare, & reuerence, lay bp (in the cheste of our hartes) these necessary and frutefull lessons. Let vs night and dape muse, & haue meditacion, & contemplacion in them. Let vs ruminat, and (as it

What per-
sonnes woul-
de haue igno-
rants to con-
tinew.

The holy
scripture is
one of Gods
chiefe benefi-
tes.

The righte
reading, vse,
& frutefull stu-
dinge in holy
scripture.
Psal. 1.

An exhortacion to the reading

were)chewe the cudde, that we may haue þ swete
Joyse, spirituall effect, mary, hony, kerncl, taste,
comforte, and cōsolacion of them. Let vs stape,
quiet, & certifie our consciences, with the moſte
infallible certaynetie, trueth, and perpetuall as-
ſurance of them. Let vs pray to God, (the onely
authoꝝ of these heauenly meditations) that we
may speake, thinke, beleue, lyue, & departe hēce,
accoꝝding to the holsome doctrine, and verities
of them. And by that meanes, in this worlde we
shall haue Gods pꝛoteccion, fauour, and grace,
with the vnspeakable solace of peace, & quietnes
of conscience: and after this miserable lyfe, we
shall enioye the endles blisse and glory of
heauen, which he graunt vs all, that
dyed foꝝ vs all, Iesus Christ, to
whome, with the father, &
holy Ghoste, be all ho-
nour and glorye,
both now and
euerlastig-
lye.

Amen.

(,;)

¶

¶ An homelie of the misery of all

mankynde, and of his condempnacion

to death euerlasting, by his awne

synne.



he holy Ghoste, in wr-
tinge the holy scripture, is in
nothing more diligent, then
to pull doune mans vain-
glory, and pryde, which, of all
vices, is moſte vniuerſally
graſted in all mankinde, euē
from the firſt infecciō of our

firſte father Adam. And therfore, we reade in
many places of ſcripture, many notable leſſons
againſte this olde rooted vice, to teache vs the
moſte commendable vertue of humilitie, howe
to knowe our ſelfes, and to remember, what we
be of oure ſelfes.

In the booke of Genesis, al-
mightie God getteth vs all, a title and name in
our great graūdfather Adam, whiche ought to
admoniſhe vs al, to cōſider what we be, wherof
we be, from whence we came, & whether we ſhal,
ſaynge thus: In the ſweate of thy face, ſhalte
thou eate bread, til thou be turned agayne into
the ground: for oute of it waſt thou taken, in
as muche as thou arte duſte, & into duſte ſhalte
thou be turned agayne. Here (as it were in a
glasse) we may learne to know our ſelfes, to be,
but grounde, earth, and aſhes, & that to earth
and aſhes, we ſhall retorne.

Gene.iii.

Of the miserie

ALSO the holy patriarke Abrahā, did wel remember this name and title; duste, earth, and ashes, appointed & assigned by God to al mankynde; and therfore he calleth him selfe by that name, when he maketh hys earnest prayer for Sodom and Gomore. And we reade that Judith, Hester, Job, Hieremy, with other holy men and women, in the olde Testamēt, did vse sacke clothe, and to caste duste, and ashes, vpon their heades, when they bewailed their sinful liuing. They called & cried to God for healpe, & mercy, with suche a ceremenye of sacke clothe, duste & ashes, that therby they mighte declare to the whole worlde, what an humble and lowely estimaciō they had of them selves, and how wel they remembred their name and tytles aforesayde, their vile, corrupte, fraile nature, duste, earthe, and ashes. The booke of Wisedome also, wil-linge to pull doune our proude stomaches, moueth vs diligently to remember oure mortall & earthly generacion, whiche we haue all of hym, that was firste made; and that all men, aswell kynges as subiectes, come into this worlde, & goo oute of thesame in like sorte, that is, as of our selves full miserable, as we maye dayly see. And almightie God commaunded his prophet Eiaze, to make a proclamacion and crie to the whole worlde; and Eiaze a kinge, what shall I crie? The Lord answered; Crie that all fleshe is grasse, and that all the glozy of man therof, is but as the floure of the felde: when the grasse is withered

Judith. iiii.
& ix.

Iob. xlii.

Hier. vi. &
xxv.

Sapi. vii.

Esa. xl.

of mankinde.

withered, the floure falleth awaye, when the winde of the Lord bloweth vpon it. The people surely is grasse, the which drieth vp, & the floure fadeth awaye. And the holy prophet Job, hauinge in hym selfe great experience, of the miserable and synfull estate of man, doth open the same to the worlde in these wordes: man (saith Iob, xiiii. he) that is bozne of a woman, liuyng but a short tyme, is ful of many folde miseries, he springeth vp like a floure, and fadeth agayne, vanishinge awaye (as it were) a shadowe, and neuer continueth in one state. And doest thou Judge it, mete (o Worde) to open thyne eyes vpon suche a one, and to bringe hym to iudgemente with the, who can make hym cleane, that is conceived of an vncleane seede? And all men of their euilnes and naturall prones, was so vniuersally geuen to synne, that (as the scripture saith) God repented that euer he made man. And by sinne, his indignacion was so muche prouoked agaynst the worlde, that he drowned all þe worlde with Noes fode (except Noe him selfe, and his litle household). It is not without great cause, that the scripture of God, doeth so many tymes call all men here in this worlde, by this worde earth. O thou earth, earth, earth, saith Hieremic: here Gene. v. & v.1
Hier. xxiii. the worde of the Lord. This, our right name, vocacio, and title, earth, earth, earth, pronounced by the Prophet, sheweth what we be in dede, by what soeuer other stile, title, or dignitie, men do call vs. Thus, he playnly named vs, who knoweth

if.

Of the miserie

weth best, both what we be, and what we ought
 of right to be called. And thus he describeth vs,
 speakinge by his faithful apostle saint Paule:
 Roma. iii. all mē, Jewes, and gētiles, are vnder sinne, there
 is none righteous, no, not one, there is none
 vnderstandeth, there is none that seketh after
 God, they are all gone out of the waye, they are
 all vnprofitable, there is none that doth good,
 no, not one, their throte is an opē sepulcre, with
 their toungues they haue vsed crafte & deceipte,
 the poyson of serpentis is vnder their lippes,
 their mouthe is ful of cursinge and bitternes,
 their fete are swyfte to shed bloode, destrucciō &
 wretchednes are in their wayes, and the waye
 of peace haue they not knowē, there is no feare
 of God befoze their eyes. And in an other place
 saint Paule writeth thus: God hath wrappē
 Roma. xi. all nactons in vnbeliefe, & he might haue mercy
 on all. The scripture cōcludeth all vnder synne,
 Gala. iii. that the promes by the fayth of Iesus Chryste,
 Ephe. ii. should be geuē vnto them that beleue. Saint
 Paule in many places paynteth vs out in our
 colouts, callinge vs the chyldren of the wrathe
 of God, when we be bozne: saynge also, that we
 cannot thinke a good thoughte of oure selfes,
 muche lesse we can saye well, or do well of oure
 selfes. And the Wise man saith in the booke of
 Pro. xxiii. Prouerbes, the iuste man falleth. vii. tymes a
 daye. The moste tried and approued man, Job
 feared all hys workes. Saint Ihon the Bap-
 tist, beinge sanctified in his mothers wombe, &
 prayled

of mankinde.

prayed befoze he was bozne, called an Angel,
and greate befoze the Lorde, replenished eyn
from his byrth with the holy Ghoste, the prepa-
rer of the waye foꝛ our sauioꝛ Chyste, and com-
mended of oure sauioꝛ Chyste, to be moze then
a Prophet, and the greatest that euer was bozne
of a woman: yet he playnly graunteth, that he
had nede to be wasshed of Chyste, he worthely
extolleth and glozifieth hys Lorde and Master
Chyste, and humbleth hym selfe, as vnworthy
to vn buckle his shooes, and geueth all honoꝛ &
gloꝛy to God. So doth saint Paule, bothe ofte
and euidently confesse hym selfe, what he was
of hym selfe, euer geuinge (as a moſte faithfull
seruaunte) all prayse to his Master and sauioꝛ.

So doth blessed saint Ihon the Euangeliste, Ioh. i. & ii.
in the name of hym selfe, & of all other holy men,
be they neuer so iuste, make this open confes-
sion: If we saye, we haue no synne, we de-
ceiue our selves, and the trueth is not in vs: If
we knowledg our synnes, God is faithful and
iuste, to foꝛgeue vs our synnes, and to clense vs
from all vnrighteousnes: If we saye, we haue
not synned, we make hym a lyar, and his worde
is not in vs. Wherefoze the Wiseman, in the
boke called Ecclesiastes, maketh this true and
generall confession: There is not one iuste man Eccle. vii.
vpō the earth, that doth good, and synneth not.
And saint Dauid is ashamed of his synne, but Psal. li.
not to cōfesse his synne: how ofte, how earnestly,
& lamentably doth he desire Gods great mercy,

Of the miserie

Psal. xix.

for his greate offences, and that God should not entre into iudgement with him. And again, how well weigheth this holy man his synnes, when he cōfelleth, that thei be so many in nombze, and so hidde, and harde to vnderstande, that it is in maner vnpossible, to knowe, vtter, or nombze them. Wherefoze, he haupng, a true, earnest, and deepe contemplacion and consideracion, of his synnes, and yet not commyng to the botome of theim, he maketh suppliacion to GOD, to forgeue hym, his priue, secrete, hidde synnes: to the knowledge of the whiche, he cannot attain vnto. He weigheth rightly his synnes, from the original roote, and spyng hedde, perceiupng inclinaciōs, prouocacions, stirringes, stingynges, buddes, bzaunches, dregges, infeccions, tastes, feelynges, and sentes of theim, to continue in hym still. Wherefoze, he saith, marke and beholde, I was conceiued in synnes: he saith not synne, but in the plurel nombze, synnes, forasynuche, as out of one, as fountain, spyngeth all the reste.

Psal. li.

Matt. ix.

AND our sauioz Chyste saith, there is none good but God, and that we can do nothyng that is good, without hym, noz no man can come to the father, but by hym. He commaundeth vs all to saie, that we be vnprofitable seruauntes, whē we haue doen al that we cā do. He preferreth the penitēt Publicane, befoze the proude, holy, & glorious Pharisey, he calleth himself a phyliciō, but not to thē that be hole, but to theim that be sicke, and haue neede of his salue, for their soze. He teacheth

of mankynde.

cheth vs in our praiers, to reknowledge our selves synners, and to aske forgiveness and deliuerance fro al euilles at our heauēly fathers hāde. He declareth y the synnes of our awne hartes, do defile our awne selves. He teacheth that an euill woꝛde oꝛ thought, deserueth condemnation, affirmyng that we shall geue an accompt, foꝛ euery idle woꝛde. He laieth, he came not to saue but the shepe that were vtterly losse, and cast awaie. Therfoꝛe, fewe of the pꝛoude, iuste, learned, wise, perfite, and holy Pharisees, were saued by hym, because thei iustified theimselfes, by their counterfet holines befoꝛe men. Wherefoꝛe good people, let vs beware of suche hypocrity, vaingloꝛy, and iustifyng of our selves. Let vs looke vpon our fete, and then, doune perockes fethers, doune pꝛoude harte, doune vile claye, frayle and brittle vesselles. Of our selves, wee be crabbe trees, that can byyng furth no apples. We be of our selves, of suche yearth, as can byyng furth, but weedes, nettles, byambles, byters, cocke and darnell. Our fructes be declared in the .v. Chapiter, to the Galathians. We haue neither faith, Charitie, Hope, Pacience, Chastite, noꝛ any thing els that good is, but of God: and therfoꝛe, these vertues be called there, the fructes of the holy ghost, and not the fructes of man. Let vs therfoꝛe, acknowledge our selves befoꝛe God, (as we be in deede) miserable and wretched synners. And let vs earnestly repent, and humble our selves hartely, and crye to God foꝛ mercie. Let vs all confesse with mouthe

Of the miserie

mouth and harte, that we be full of imperfec-
 tions. Let vs knowe our awne woꝝkes, of what
 imperfeccion thei be, and then we shall not stand
 foolishely, and arrogantly, in our awne conceip-
 tes, noꝝ chalenge any parte of Iustificacion, by
 oure merites oꝝ woꝝkes. Foꝝ truely, there is
 imperfecciōs, in our best woꝝkes: we do not loue
 G O D, so muche as we are bound to do, with all
 our harte, mind, and power: we do not feare God
 so muche as we ought to doo: we do not praie to
 God, but with greate and many imperfeccions:
 we geue, foꝝgeue, beleue, liue, and hope vnperfet-
 tely: we speake, thinke, and doo vnperfetelie:
 we fight againste the deuell, the woꝝlde, and the
 fleshe, vnperfectly. Let vs therfoꝝe, not be a-
 shamed to confesse plainly, our state of imper-
 feccion: yea, let vs not be ashamed, to cōfesse im-
 perfeccion, euen in al our awne best woꝝkes. Let
 none of vs be ashamed, to saie with holy saincte
 Peter: I am a synfull man. Let vs all saie with
 the holy pꝛophet Dauid: We haue synned with
 our fathers, we haue doen amisse, and dealt wic-
 kedly. Let vs all make open confession, with the
 pꝛodigall sonne, to our father, and say with him:
 we haue synned against heauē, & befoꝝe the, (O
 father) wee are not woꝝthie to be called thy son-
 nes. Let vs all saie, with holy Baruch, O L o r d,
 our God, to vs is woꝝthely ascribed, shame and
 cōfusiō, & to þ righteousnes: We haue sinned, we
 haue doen wickedly, we haue behaued our selves
 vngodly, in all thy righteousnes. Let vs all say
 with

Luce.v.

Psalm.cvi.

Luce.xv.

Boruch.ii.

of mankynde.

with the holy Prophet Daniell: O Lorde, right Daniel. ix.
 teousnes belongeth to thee, vnto vs belongeth
 cōfusiō. We haue sinned, we haue been naugh-
 tie, we haue offended, we haue fled from thee, we
 haue gone backe from al thy p̄ceptes, and iud-
 gementes. So we learne of al good men, in holy
 scripture, to hūble our selves: and to exalt, extoll,
 p̄aise, magnifie, and glozifie God.

THVS we haue heard, how euill we be of our
 selves, howe of our selves and by our selves, wee
 haue no goodnes, help, noꝝ saluaciō, but contra-
 riwise, synne, dāpnacion, and death euerlastyng:
 whiche if we depely weigh & consider, we shal the
 better vnderstand, the great mercie of God, and
 how our saluacion, cometh only by Christ. For ii. Cor. iii.
 in our selves, as of our selves, we finde nothyng,
 wherby we maie be deliuered frō this miserable
 captiuitie, into the whiche we were cast thzough
 the enuie of the deuill, by transgressyng of Gods
 commaundement, in our first parent Adam.
 We are all become vncleane, but we all are not Psalm. i.
 able to clense our selves, noꝝ to make one another
 of vs cleane. Wee are by nature, the childzen of Ephe. ii.
 Goddes wꝛath, but we are not able, to make our
 selves the childꝛe, and inheritoꝛs of Goddes glo-
 rie. We are shepe that conne astray, but we can- i. Petri. ii.
 not, of our awne power, come again to the shepe
 folde, so greate is our imperfeccion and weak-
 nes. In our selves therfoꝛe, maie not we glozie,
 whiche of oure selves, are nothyng but synfull:
 neither we maie reioyse, in any woꝛkes that we

Of the miserie

do, whiche all be so vnperfecte and vnpure, that thei are not able to stande, befoze the righteous throne of god, as the holy prophet Dauid saith, entre not into iudgement, with thy seruaunt, O Lorde, for no man that liueth, shalbe found righteous in thy sight. To GOD therfoze, must we flee, or els shal we neuer find peace, rest and quietnes of conscience, in our hartes. For he is the father of mercies, and GOD of all consolacion.

Psal. cxxix

He is the lorde, with whom is plenteous redemption. He is the God, whiche of his awne mercie saueth vs, and setteth out his charitie, and exceeding loue toward vs, in that of his awne voluntary goodnes, when we were perished, he saued vs, and prouided an euerlastyng kyngdome for vs. And all these heauenly treasures, are geuen vs, not for our awne desertes, merites, or good deedes (whiche of our selves, we haue none) but of his meere mercie, frely. And for whose sake? Truly, for Iesus Christ sake, that pure and vndefiled lambe of God. He is that dearly beloued sonne, for whose sake, God is fully pacified, satisfied, and set at one with man. He is the lambe of GOD, whiche taketh awaie the synnes of the worlde, of whom onely, it maie be truely spoken, that he did all al thynges wel, and in his mouth may be founde no craft nor subtiltie. None, but he alone, maie saie, the prince of the worlde came, and in me he hath nothyng. And he alone maie saie also: whiche of you shall reprove me of any fault? He is that high and euerlastyng prieste, whiche

i. Pet. ii.

of mankynde.

whiche hath offred hymself, once for al, vpon the
aulter of the Crosse, and with that one oblacion,
hath made perfecte for euer moze, them that are
sāctified. He is the alone mediator, betwene God i. Ihon. ii.
and man, whiche paid our raunsom to god, with
his awne blood, & with that hath he clensted vs al
frō synne. He is the phisicion, which heleth al our
diseases. He is þē sauioz, whiche saueth his people Matth. i.
frō all their synnes. To be shorte, he is that flow-
yng, and mooste plenteous fountain, of whose ful-
nes, all we haue receiued. For in hym alone, are
al the treasures of þē wisdom, and knowledge of
God hidden. And in hym, and by hym, haue we
from God the father, all good thynges, pertei-
nyng either to the body, or to the soule. O howe
muche are we bound, to this our heauēly father,
for his greate mercies, whiche he hath so plente-
ously declared vnto vs, in Christ Jesu our lozde
and sauioz: What thankes worthie and sufficiēt
can we geue to hym? Let vs all with one accord,
burst out with ioyfull voyces, euer praisyng and
magnifyng this Lozde of mercie, for his tendre
kyndenes shewed to vs, in his derely beloued
sonne Jesus Christe our Lozde.

HETHERTO haue we heard, what we are of
our selves, verely, synful, wretched, and dampna-
ble. Again, we haue heard, how that of our selves
and by our selves, we are not able, either to think
a good thought, or worke a good dede, so that we
can finde in our selves, no hope of saluacion, but
rather whatsoeuer maketh vnto our destrucciō.

2222. ij. Again

Of the miserie

Again we haue heard, the tender kyndenes and greate mercie of God the father toward vs, and howe beneficiell he is to vs, for Chyestes sake, without our merites or desertes, euē of his awne mere mercy and tendre goodnes. Now, how these exceedyng greate mercies of God, set abrode in Chyiste Iesu for vs, be obtaned, and how we be deliuered, from the captiuitie of sinne, death, and hell, it shal moze at large, with Goddes helpe, be declared to you in the next Homelie. In y meane season, yea, & at all tymes, let vs learne to knowe our selves, our frailtie and weakenesse, without any ostentacion, or boastyng of our awne good deedes, and merites. Let vs also knowledge, the exceedyng mercie of God towarde vs, and confesse, that as of our selves, commeth all euill and dampnacion, so likewise, of hym, commeth all goodnes and saluacion, as God hymself saith, by the Prophet Oze: **O Israell, thy destruccion commeth of thy self, but in me onely, is thy helpe and comfozte. If we thus humbly, submitte our selves in the sight of God, we maie be sure, that in the tyme of his visitacion, he will lift vs vp, vnto the kyngdome of his derely beloued sonne, Chyiste Iesu our Lorde: to whom with the father and the holy ghost, be all honoure, and glory for euer.**

AMEN.

20

Can

An homely of the Saluacion of
mankynd, by onely Chyrist our sauioꝝ
from synne and death euerlastyng.



Because al men be sin-
ners, and offenders against
God, and breakers of his
lawe and commaundemen-
tes, therfoze can no man by
his awne actes, woozkes,
and deedes (seme thei neuer
so good) be iustified, & made
righteous befoze God: But euery man of neces-
site is constrained, to seke foꝝ another righteouf-
nes, oꝝ iustificacion, to be receiued at Goddes
awne handes, that is to say, the remission, pardō
and fozgeuenesse of his synnes and trespasses, in
suche thynges as he hath offended. And this iu-
stificacion oꝝ righteoufnes, whiche we so receiue
by Goddes mercie, and Chyristes merites, enbꝛa-
ced by faith, is taken, accepted, and allowed of
God, foꝝ our perfecte and full iustificacion. foꝝ
the moze ful vnderstandyng herof, it is our par-
tes and dutie, euer to remember the great mercy
of God, how that (all the worlde beyng wrappd
in synne, by breakyng of the lawe,) God sent his
onely sonne, our sauioꝝ Chyriste, into this worlde,
to fulfill the lawe foꝝ vs, and by shedyng of his
moste pꝛecious bloude, to make a sacrifice and
satisfaccion, oꝝ (as it maie be called) amendes, to
his father foꝝ our synnes, to asswage his wꝛathe
and indignacion, conceiued against vs, foꝝ the

Of saluacion.

The efficacy
of Chrystes
Passion and
Oblacion.

same. In somuche that infantes, beyng baptised and dyng in their infancie, are by this sacrifice, washed from their synnes, brought to Gods fauor, and made his childzen, and inheritoꝝ of his kyngdome of heauen. And thei whiche actually do synne, after their baptisme, when thei conuert & turne again to God vnfainedly, thei are likewise washed by this sacrifice, from their synnes, in suche sorte, that there remaineth not, any spott of synne, that shalbe imputed to their dampnation. This is that iustification, oꝝ rightcousnes whiche saint Paule speaketh of, when he saith:

Roma iii. No man is iustified, by the woꝝkes of the lawe, but frely by faith in Iesus Chyriste. And again

Roma.viii. he saith: We beleue in Chyriste Iesu, that we be iustified frely, by the faith of Chyrist, and not by the woꝝkes of the law, because that no man shalbe iustified, by the woꝝkes of the lawe. And although this iustification, be free vnto vs, yet it commeth not so freely to vs, that there is no

An Obiectiō. raunsome payed therefoze at all. But here maie mannes reason be astonied, reasonyng after this falsshion: If a raunson be payed foꝝ our redemption, then it is not geuen vs freely: foꝝ a prisoner that payeth his raunson, is not let go frely, foꝝ if he go frely, then he goth without raunson, foꝝ what is it els to go frely, then to be sette at libertie, without payment of raunson.

An answer. THIS reason is satisfied by the greate wisdom of God, in this mystery of our redemption, who hath so tempered his iustice and mercie together

Of saluacion.

gether, that he would neither, by his iustice condemn vs, vnto the perpetual captiuitie of the deuil, and his prison of hell remediles, for euer, without mercie: nor by his mercy, deliuer vs cleerly, without iustice, or payment of a iuste ransom: but with his endles mercie, he ioyned his moste vpright & equall iustice. His great mercy he shewed vnto vs, in deliueying vs from our former captiuitie, without requirynge of anye ransom to be paid, or amendes to be made, vpon our partes: whiche thyng, by vs had been impossible to be doen. And where as it lay not in vs that to do, he prouided a ransom for vs, that was the moste precious body and bloude of his awne moste dere and beste beloued sonne Iesu Chyste. Who besides his ransom, fulfilled the lawe for vs perfectly. And so the iustice of God, and his mercie did embrace together, and fulfilled the misterie of our redemption. And of this iustice & mercie, of God knit together, speaketh saincte Paule, in the thirde Chapiter, to the Ro: Roma. iiii. mains: All haue offended, and haue neede of the glory of God, iustified freely by his grace, by redemption, whiche is in Iesu Chyste, whom God hath set furthe to vs, for a reconciler, and peace maker, through faith in his bloud, to shewe his righteousness. And in the .x. Chapiter. Chyste is Roma. x. the ende of the lawe, vnto righteousness, to euery man that beleueth. And in the. viii. Chapiter. Roma. viii. That whiche was impossible by the lawe, in as muche as it was weake by the fleshe, GOD sendyng

Of saluacion.

dyng his awne sonne, in the similitude of synfull
fleshe, by synne, dāpned synne in the fleshe, that þ
righteousnes of the law, might be fulfilled in vs
whiche walke not after þ fleshe, but after þ spirit.

Thre thynges
must go toge-
ther in oure
iustification.

I N these forsaied places, the Apostle tou-
chethe specially thre thynges, whiche muste
concurr and go together, in our iustificacion.
Vppon Goddes parte, his greate mercie and
grace, vpon Chyldes part, iustice, that is, the sa-
tisfaccion of Goddes iustice, or the prce of oure
redempcion, by the offryng of his body, and she-
dyng of his bloude, with fulfillyng of the lawe,
perfectely and throughe: And vpon oure parte
true & liuely faithe, in the merites of Jesu Chyist
whiche yet is not oures, but by Goddes wooz-
kyng in vs. So that in our iustificacion, is not
onely Goddes mercie and grace, but also his iu-
stice, whiche þ apostle calleth the iustice of God,
and it consisteth in payng our raūsom, and ful-
fillyng of the law: and so the grace of God, doth
not exclude the iustice of God, in our iustificaci-
on, but only excludeth the iustice of man, that is
to saie, the iustice of our woorkes, as to be meri-
tes of Deseruyng our iustificacion. And therfore
saincte Paule declareth here nothyng, vpon the
behalf of man, concernyng his iustificacion, but
onely a true and liuely faithe, whiche neuerthe-
les is the gifte of G O D, and not mannes onely
woorke without God. And yet that faithe, doth
not exclude repentaunce, hope, loue, dreade, and
the feare of G O D, to be ioyned with faithe, in
euery

Howe it is to
be vnderstand
that faith iu-
stifieth, with-
out woorkes.

Of saluacion.

euery man that is iustified: but it excludeth the
from the office of iustifying. So that although
they be all present together in him that is iusti-
fied, yet they iustifie not altogether. Noz that
faith also, doth not exclude the iustice of oure
good workes, necessarily to be done afterwarde
of duetye, towarde God (foz we are moste bou-
den to serue God, in doyng good dedes, coman-
ded by hym in his holy scripture, all the dayes
of our life) But it excludeth theym, so that we
may not do them, to this entet, to be made good
by doyng of them. Foz al the good workes that
we can do, be vnperfite, and therfore not able to
deserue our iustificacion. But our iustificacion
doth comme frely, by the meere mercy of God,
and of so great and free mercy, that whereas all
the worlde was not able of their selves, to paye
any parte towarde their raunsome, it pleased
our heauely father, of his infinitie mercy, with-
out any oure deserte, oz deseruinge, to prepare
foz vs the moste pretious Jewelles of Christes
body and bloude, whereby our raunsome might
be fully payed, the lawe fulfilled, and his iustice
fully satisfied. So that Christ is now the righ-
teousnes of all them, that truely doo beleue in
hym. He foz them payed their raunsome, by hys
death. He foz them fulfilled the lawe in his life.
So that now, in him, & by him, euery true christe
man may be called a fulfiller of the lawe, for as-
muche as that, whiche their infirmite lacketh,
Christes iustice hath supplied. Befeze was de-

Of saluacion.

Gala. iii.

Ephe. ii.

Acto. x.

Faith onely
iustificieth, is
the doctrine
of olde doct-
ors.

clared at large, that no man can be iustified by his awn good woꝝkes, because that no man fulfilleth the lawe, accoꝝdinge to the full request of the lawe. And saint Paule, in his epistle to the Galathians, pꝛoueth thesame, saynge thus: If there had ben any lawe geuen, whiche coulde haue iustified, verely, righteousnes shoulde haue ben by the lawe. And agayne he saieth: If righteousnes be by the lawe, then Christe dyed in vayne. And agayne he sayeth: You that are iustified in the lawe, are fallē away from grace. And furthermoze, he writeth to the Ephelians, on this wise: By grace are ye saued thꝛough faith, and that not of youre selves: For it is the gifte of God, and not of woꝝkes, lest any man shoulde gloꝛie. And to be shoꝛte, the summe of all Paules disputaciō is this, that if iustice come of woꝝkes, then it cometh not of grace, & if it come of grace, then it cometh not of woꝝkes. And to this ende, tendeth all the Pꝛophetes, as saint Peter saieth: in the .x. of the Actes. Of Christ, al the Pꝛophetes (saieth saint Peter) do witnesse, that thꝛoughe his name, all they that beleue in hym, shall receaue the remissiō of synnes. And after this wise to be iustified, onely by this true and liuely faith in Christe, speaketh al the olde and auncient authoꝛs, bothe Grekes & Latyns. Of whome I will specially reherse. iij. Hilary, Basil, & Ambrose. Saict Hilary saieth these woꝝdes playnely, in the nynty Canon, bpō Matthew: Fayth onely iustificieth. And saint Basill,

Of saluacion.

Basil, a Greke authoz writeth thus: Thus is a perfecte & an whole gloziyng in God, when a man doth not boost hymselfe, for his awne iustice, but knoweth him selfe certaynly, to be vnworthy of true iustice, but to be iustified, by onely faith in Christ. This is a perfect and a whole reioysing in God, when a man auauēteth not him selfe, for his awne righteousnes, but knowledgeth him selfe, to lacke true iustice and righteousness, and to be iustified by the onely faith in Christ: and Paule (saith he) doth glozie in the contempt of his awne righteousness, and that he loketh for his righteousness of God, by faith.

THESE be the very wordes of saint Basil. And saint Ambrose, a latin aucthor saith these wordes: This is the ordinaunce of God, that he, whiche beleueth in Christe, shoulde be saued, without workes, by faith onely, frely receauing remission of his sinnes. Consider diligētly these wordes, withoute workes, by faith onely, frely, we receaue remissio of our synne. What can be spoken moze playnly, then to saye, that freely, without workes, by faith onely, we obteyne remissio of oure synnes? These and otherlyke sentences, that we be iustified by faith onely, frely, and without workes, we do roade ofte tymes in the mozte best and auncient wryters. As besyde Hillarie, Basil, & saint Ambrose, before reher- sed: We reade thesame in Origene, saint Chri- sostome, I. Cypriane, saint Augustine, Bzospere, Decomenius,

Of saluacion.

Faith alone
howe it is to
be vnder-
stande,

Decomentius, Bhotius, Barnardus, Anselme,
& many other aucthoꝝ, Greke, & Latyne. Ne-
uerthelesse, this sentence, that we be iustified by
faith onely, is not so meāt of them, that the saide
iustifieng faith is alone in man, without true
repentaūce, hope, charitie, dread & feare of God,
at any tyme oꝝ reason. Noꝝ when they saye that
we be iustified frely, they meane not ꝑ we should
oꝝ might afterwarde be ydle, and that nothinge
should be required on our partes afterwarde.
Neither they meane not so to be iustified, with-
out our good woꝝkes, ꝑ we shoulde do no good
woꝝkes at all, lyke as shalbe moze expꝛessed at
large hereafter. But this pꝛoposiciō, that we be
iustified by faith onely, frely, & without woꝝkes
is spoken, foꝝ to take a waye clerely al merite of
our woꝝkes, as being insufficiēt, to deserue our
iustificacion at Gods handes, and therby moſte
plainly, to expꝛesse the weaknes of man, and the
goodnes of God, the great infirmitie of our sel-
fes, & the might & powre of God, the imperfect-
nes of our awne woꝝkes, and the moſte habun-
dāt grace of our sauioꝝ chꝛist. And therby wholy
foꝝ to ascribe the merite & deseruing, of our iusti-
ficacion, vnto Chꝛist only, & his moſte pꝛecious
bloude shedinge. This faith the holy scripture
teacheth: his is the strōge rocke & foundaciō of
Chꝛistian religion: this doctrine al olde & aun-
cient aucthoꝝs of Chꝛistes church do appꝛoue:
This doctrine, aduaūceth and setteth furth the
true gloꝝy of Chꝛist, & suppresseth ꝑ bayne gloꝝy
of man.

The profite
of the doctri-
ne of faith,
onely iusti-
fiesh.

Of saluacion.

of man: This, whosocuer denieth, is not to be reputed for a true Christian man, nor for a setter furth of Christes glory, but for an aduersarie of Christ and his Gospel, and for a setter furth of mennes bayne glory. And although this doctrine be neuer so true, (as it is moste true in dede) that we be iustified freely, without al merite of our awn good workes (as saint Paule doth expresse it) and frely, by this liuely & perfect faith, in Christ onely, as the auncyent authoꝝ vse to speake it: Yet this true doctrine muste be also truly vnderstande, & moste playnly declared, lest, carnall men shoulde take vniustly occasiō therby, to lyue carnally after the appetite and will of the worlde, the fleshe and the deuill. And because no man shoulde erre, by mistakinge of this true doctrine, I shall playnly and shortly so declare the righte vnderstanding of thesame, that no man shall iustely thinke that he maye thereby take any occasion of carnall libertie, to folowe the desires of the fleshe, or that thereby any kynde of synne shalbe committed, or any vngodly lyuinge the more vled.

What they
be, that impu-
gne the doc-
trine of faith
onely iustifi-
eth.

A declaratiō
of this doc-
trine, faith
without wor-
kes iustifieth.

FIRST, you shall vnderstande, that in our iustificacion by Christ, it is not all one thinge, the office of God vnto man, and the office of man vnto God. Iustificacion is not the office of man, but of God: for man cannot iustifie hym selfe, by hys awne workes, neither in parte nor in the whole, for that were the greatest arrogancie and presumption of Man, that Ante-

Of saluacion.

Justification
is the office
of God only.

chrisste coulde erecte agaynste God, to affirme that a man mighte by hys awne woorkes, take awaye and purge his awne synnes, and so iustifie hym selfe. But iustificacion, is the office of God onely, and is not a thyng, whiche we render vnto him, but whiche we receaue of him, not, whiche we geue to hym, but whiche we take of him, by his free mercy, and by the onely merites, of hys moste dearly beloued sonne, oure onely redemer, sauioꝝ, & iustifier, Iesus Christ. So that the true vnderstandinge of this doctrine: we be iustified frely by faith, without woorkes, oꝝ ꝑ we be iustified by faith in Christ onely, is not, that this our awn acte to beleue in Christ oꝝ this our faith in Christ, whiche is within vs, doth iustifie vs, & merite our iustificacion vnto vs (foꝝ that were to count our selves, to be iustified by some acte oꝝ vertue, that is within oure selves). But the true vnderstandinge and meaninge therof is, that although we heare Gods woꝝde, and beleue it, although we haue faith, hope, charitie, repentaunce, dꝛead, and feare of God, within vs, and do neuer so many good woorkes therunto: yet we muste renounce the merite of all our sayde vertues, of faith, hoope, charitie, & all oure other vertues, & good dedes, whiche we either haue done, shall do, oꝝ can do, as thinges that be farre to weake, and insufficient and vnperficte, to deserue remission of our synnes, and our iustificacion, and therfoꝝ we muste truste, onely in Gods mercy, and in that sacrifice,

Of saluacion.

sacrifice, which our highe prieste, & sauioꝝ Chꝛist Iesus, the sonne of God, once offered foꝝ vs vpon the Crosse, to obteyne therby Gods grace, and remission, as well of our originall synne in baptisme, as of all actuall synne, committed by vs after our baptisme, if we truely repent and conuert vnfaignedly to hym agayne. So, that as saint Ihon Baptist, although he were neuer so vertuose and godly a man, yet in this matter of forgiuing of synne, he did put the people fro hym, and appoynted them vnto Chꝛist, saynge thus vnto them: Beholde, yonder is the lambe Iohan. i. of God, whiche taketh awaye the synnes of the worlde: Euen so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth oꝝ appoynteth vs vnto Chꝛist, foꝝ to haue onely by him remissiō of oure synnes, oꝝ iustificacion. So that oure faith in Chꝛiste (as it were) sayeth vnto vs thus: It is not I, that take awaye youre synnes, but it is Chꝛiste onely, and to hym onely, I sende you foꝝ that purpose, renouncynge therein al youre good vertues, woordes, thoughtes, and woorkes, and onely puttinge youre truste in Chꝛiste.

THVS you do se, that the verie true sence of this pꝛoposicion: we be iustified by faith in Chꝛiste onely: (accoꝝdyng to the meaynyng of the olde aunciente aucthoꝛes) is this: we putte oure faythe in Chꝛiste, that
we be

Of saluacion.

that we be iustified by hym onely, that we be iustified by Goddes free mercie, and the merites of our sauoure Chyste onely, and by no vertue or good woorkes of our awne, that is in vs, or that we can be able to haue or to do for to deserue the same, Chyste hymself onely, beyng the cause meritorious therof.

HERE you perceiue many woordes to be vsed, to auoide contencion in woordes, with them that delighteth to bzaule aboute woordes. And also to shewe the true meanyng, to auoyde euill takyng and misunderstandyng: and yet peraduenture all will not serue, with them that be contencious, but contenders will euer forge matter of contencion, euen when thei haue none occasion thereto. Notwithstandyng, suche be the lesse to be passed by, so that yf reste maie profite, which will be moze desirous to knowe the truth, then, (when it is plain inough) to contend about it, and with contenciōs, and capcious caillaciōs, to obscure and darken it. Truthe it is, that our awne woorkes, doth not iustifie vs, to speke properly of our iustificacion (that is to saie) our woorkes do not merite, or deserue remissiō of our synnes, and make vs of vniust, iust befoze God. But God of his meere mercy, thzough the onely merites or deseryng, of his sonne Iesus Chist, doth iustifie vs. Neuertheles, because faith doth directly sende vs to Chyste for remission of our synnes, and that by faith geuen vs of God, wee embrace the promise of Goddes mercy, and of the remission

Of saluacion.

remissio of our synnes, whiche thyng, none other of our vertues or woꝝkes properly doth, therfoꝛe scripture bleseth to saie, that faith without woꝝkes dooth iustifie. And forasynuche, that it is all one sentence in effecte to saie: faith without woꝝkes, and onely faith doth iustifie vs, therfoꝛe, the old auncient fathers of the Church, from tyme to time, haue vttered our iustificacion, with this speache: onely faith iustifieth vs, meanyng none other thyng, then saincte Paule meante, when he saied, faith without woꝝkes iustifieth vs. And because, all this is brought to passe, thꝛough the only merites & deseruinges of our sauioꝛ Christ, and not thꝛough our merites, or thꝛough the merite of any vertue, that wee haue within vs, or of any woꝝke that commeth from vs: therfoꝛe, in that respect of merite & deseruyng, we renounce (as it wer) altogether again, faith, woꝝkes, and all other vertues. For oure awne imperfeccion, is so greate thꝛough the corruption of originall synne, that all is imperfecte, that is within vs, faith, charitie, hope, dreadd, thoughtes, woꝝdes and woꝝkes, and therfoꝛe, not apt to merite & deserue, any part of our iustificacion for vs. And this forme of speakyng we vse, in the humblyng of our selves to god, & to geue al the gloꝛy to our sauioꝛ Christe, whiche is best woꝛthy to haue it.

H E R E you haue heard the office of God, in our iustificacion, & how we receiue it of hym freely, by his mercie, without our desertes, thꝛough true and liuely faith. Now you shall heare the

Of saluacion.

office and duetie of a Christian man vnto God, what we ought on our partie, to reder vnto god again, for his greate mercie and goodnes. Our office is not to passe the tyme of this present life vnfrutefully and idelely, after that we are baptised or iustified, not caryng how fewe good woorkes we do, to the glozy of God, and profit of our neighbors: muche lesse it is our office, after that we be once made Christes members, to liue contrary to thesame, makynge our selves, members of the deuill, walkynge after his inticemētes, and after the suggestions of the world, and the fleshe whereby we knowe, that we do serue the worlde, and the deuill, and not God. For that faith, whiche byngeth furth, (without repentaunce) either euil woorkes, or no good woorkes, is not a right, pure, and liuely faith, but a dedde, deuellish, counterfeit, and fained faith, as sainte Paule, and saint James call it. For euē the deuilles knowe and beleue, that Christe was bozne of a Virgin, that he fasted fortie daies & fortie nightes, without meate & drinke, & he wrought al kynd of miracles, declaryng hymself very God: thei beleue also, that Christ for our sakes, suffred most painfull death, to redeme vs from eternal death, and that he rose again frō death the thirde daie: Thei beleue, that he ascended into heauen, and that he sitteth on the right hand of the father, and at the last ende of this world, shal come again, & iudge bothe the quicke and the dedde. These articles of our faith, the deuilles beleue, and so thei beleue

Thet that
preache: faith
onelye iustify-
eth: doo not
teache carnall
libertie, or
we should do
no good woorkes.

The deuils
haue faith,
but not the
true faith.

Of saluacion.

leue all thynges that be wrytten, in the newe and old Testamēt to be true, and yet for al this faith, thei be but deuilles, remainyng still in their dāpnable estate, lackyng the very true Christian faith. For the right and true Christian faith is, not only to beleue that holy scripture, and al the forsaid articles of our faith are true, but also to haue a sure trust and confidēce in Goddes mercifull promises, to be saued from euerlastyng dampnacion by Christ: wherof doth folowe a louyng hart, to obey his commaundementes. And this true christian faith, neither any deuill hath, nor yet any man, whiche, in the outward professiō of his mouthe, and in his outward receiuyng of the sacramentes, in comyng to the Churche, and in all other outward apparaūces, semeth to be a christian man, and yet in his liuyng & dedes sheweth the contrary. For howe can a man haue this true faith, this sure trust and confidence in God: that by the merites of Christ, his synnes be remitted, and he reconciled to the fauor of God, and to be partaker of the kyngdome of heauen by Christe, when he liueth vngodly, and denieth Christ in his deedes. Surely, no suche vngodly man, can haue this faith and trust in god. For as thei knowe Christe, to be the onely sauioz of the worlde, so thei knowe also, that wicked men, shal not possesse the kyngdom of GOD: thei knowe, that God hateth vnrightuousnesse, that he will destroy all those, that speake vntruly, that those that haue doon good woozkes (whiche cannot be

What is the true and iust signyng faith,

Thei that continue in euill liuyng, haue not true faith

Of saluacion.

Doen without a liuely faith in Christ) shall come furth into the resurreccion of life, and those that haue doen euill, shall come vnto resurreccion of iudgement: and very well thei knowe also, that to theim that be contencious, and to theim that will not be obediēt vnto the truth, but will obey vnrighteousnes, shall come indignacion, wꝛath and affliction, &c. Therfoze, to conclude, considering the infinite benefites of God, shewed and exhibited vnto vs, mercifully without our desertes, who hath not only created vs of nothing, and frō a pece of vile claye, of his infinite goodness hath exalted vs (as touchyng our soule) vnto his awne similitude & likenes: but also, whereas we were condeimned to hell, and death eternall, hath geuen his awne naturall sonne, beyng God eternall, immortall, and equall vnto hymself, in power and gloꝝy, to be incarnated, and to take our mortall nature vpon hym, with the infirmities of thesame. And in thesame nature, to suffre moste shamefull and painful death, foꝝ our offences, to thintent to iustifie vs, & to restore vs to life euerlastyng, so makyng vs also his deere beloued children, bꝛethꝛen vnto his onely sonne, our sauioꝝ Christe, and inheritoꝝ foꝝ euer with hym, of his eternall kyndome of heauen.

THESE greate and mercifull benefites of God (if thei be wel cōsidered) do neither minister vnto vs, occasion to be idle, and to liue without doyng any good woꝝkes, neither yet stirreth vs, by any meanes to do euill thynges, but contrary
wise

Of saluacion.

wise, if we be not deiperate persōs, & oure hartes
harder then stones, thei moue vs to render our
selves vnto God wholly, with all our will, hartes,
might & power, to serue hym in all good deedes,
obeyng his cōmaūdementes, during our lifes: to
seke in al thinges, his glozy & honoz, not our sen-
suall pleasures, and vain glozie, euermore drea-
dyng, willyngly to offend suche a mercifull God
and louyng redemer, in word, thought, or dede.
And the said benefites of God, depely considered
do moue vs, for his sake also, to be euer ready to
geue our selves to our neighbors, and as muche
as lieth in vs, to studie with all our indouour, to
do good to euery man. These be the fructes of
the true faith, to do good (as muche as lieth

in vs) to euery mā. And aboue al thyn-

ges, and in all thynges, to ad-

uaunce the glozy of God, of

whom onely wee haue

our sanctificacion,

Iustificacion,

saluacion,

and

redempcion. To

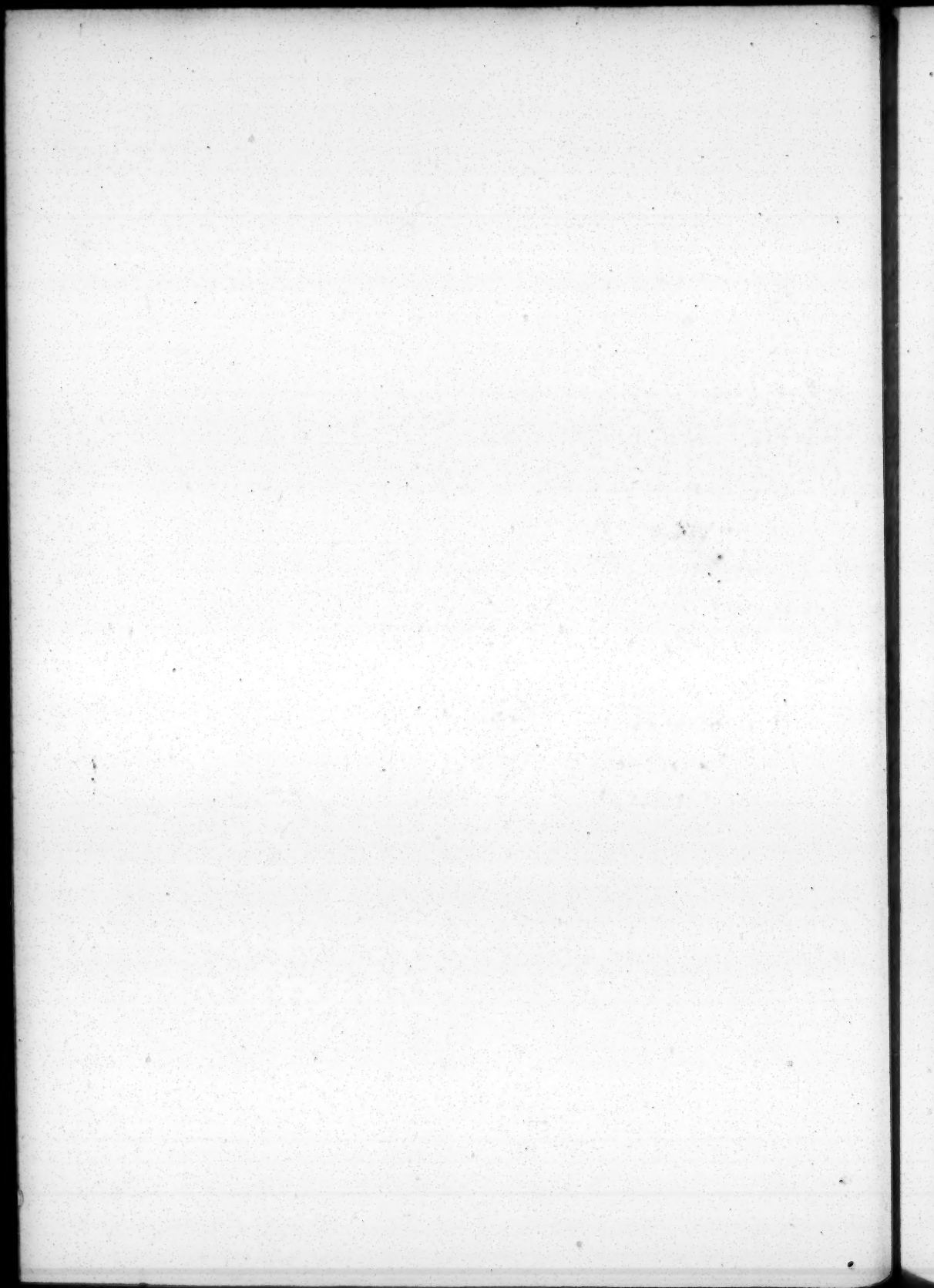
whom, be euer glozie,

praise, and honoz,

worlde with-

out ende.

AMEN.



A Mozte declaracion of the true, lyuely, and christian fayth.



HE fyyste entrie vnto God, ^{Fayth.}
(good Chryste people) is tho-
rough fayth: wherby, (as it is
declared in the laste sermon)
we be iustified befoze God.
And lest any man should be
deceyued, for lacke of righte
vnderstanding hereof, it is di-

ligentlpe to be noted, that fayth is taken in the
scripture, two maner of wayes. There is one ^{A dead fayth}
fayth, whiche in scripture is called a dead fayth,
whiche bringeth furthe no good woꝝkes, but is
ydle, barayne, and vnfruitful. And this fayth, by
the holy Apostle saint James, is compared to ^{Iaco. ii.}
the fayth of deuils, which beleue, God to be true,
and iuste, and tremble for feare, yet they do no-
thing well, but all euill. And suche a maner of
fayth, haue the wicked and naughtye chryste peo-
ple, which confesse God (as saint Paule saith) ^{Tit. i.}
in their mouthe, but denye hym in their dedes,
becynge abhominable, and without the righte
fayth, and in all good woꝝkes reprobable. And
this fayth is a perswasion, and beliefe in mānes
harte, wherby he knoweth that there is a God, &
assenteth vnto al truth, of Gods most holy woꝝd,
conteyned in holy scripture. So that it consi-
steth only, in beleuing of the woꝝde of God, that
it is true. And this is not properly called fayth:
but as he, that readeth Celsars commētaries, be
leuing
A. j.

Of sayth.

leuing the same to be true, hath therby a knowledge of Cæsars lyfe, and noble actes, because he beleueth þe history of Cæsar: yet it is not properly sayd, that he beleueth in Cæsar, of whome he looketh for no help, nor benefite: euēso, he that beleueth that, all that is spokē of God in the Bible, is true, and yet liueth so vngodly, that he cānot loke to enioy the promises, and benefites of God although it may be sayd, that such a man hath a faith & beliefe, to the wordes of God, yet it is not properly sayd, þe he beleueth in God, or hath such a faith and trust in God, whereby he may surely loke for grace, mercy, and eternall lyfe at Gods hande: but rather for indignacion & punishmēt, according to the merites of his wicked lyfe. For as it is wrytten in a booke, entituled to be of Didimus Alexandrinus: For as muche as faith, without works is dead, it is not now faith, as a dead man, is not a man. This dead faith therefore, is not that sure and substācial faith, which saueth sinners.

A lively
sayth.

Gala. v.

AN other sayth there is in scripture, which is not (as the foresayd faith) ydle, vnfruitfull, and dead, but worketh by charitie (as saict Paule declareth.) Galat. v. Whichc, as the other bayne faith is called a dead faith, so may this be called a quicke or liuely faith. And this is not onely the common beliefe, of the articles of oure faith, but it is also a sure trust, & confidēce of the mercy of God, through our lord Iesus Christ, and a stedfast hope of all good thinges, to be receyued
at Gods

Of fayth.

at Gods hād: and y^e although, we thzough infirmitie, or temptaciō of our ghostly enemy, do fal from him by sinne, yet if we retutne agayne vnto him, by true repentaunce, that he wil forgiue and forget our offences for his sonnes sake, our sauioz Iesus Chziste, and will make vs inheritous with him, of his euerlasting kyngdome, & that in the meane tyme, vntil y^e kyngdome come, he wil be our protectoz, and defender in al perils and daūgers, whatsoeuer do chaunce: and that, though lointune he do send vs sharp aduersitie, yet that euermore, he will be a louig father vnto vs, correcting vs for our sinne, but not withdrauing his mercy finally from vs, yf we truste in him, and commit our selves wholy to him, hang onely vpon him, and cal vpon hym, redy to obey and serue him. This is the true lyuelye and vnfayned chzistian fayth, and is not in the mouth and outward profession onely, but it liueth, and styreth inwardly in the hart. And this faith, is not without hope and trust in God, nor without the loue of God, & of our neyghbours, nor without the feare of God, nor without the desire, to heare Gods worde, and to folowe the same, in eschewing euil, & doyng gladly all good workes.

THIS fayth, (as saint Paule describeth it) is Hebre. xi. the sure grounde and foundacion of the benefites, which we ought to loke for, and trust to receyue of God, a certificat & sure expectaciō of them, although they yet sēibli appere not vnto vs. And after he saith: He that commeth to God, must be-

Of fayth.

*These thynges
are to be no-
ted of fayth.* leue both that he is, and that he is a merciful re-
warder of wel doers. And nothing commendeth
good men vnto God so muche, as this assured
fayth, and trust in hym. Of this fayth, thre thin-
ges are specially to be noted. First, & this fayth,
doth not lye dead in the harte, but is lyuely and
fruitful, in brynging furthe good woꝝkes. Se-
cōd, that without it, cā no good woꝝkes be done,
that shall be acceptable, and pleasaunt to God.
Thyrde, what maner of good woꝝkes they be, &
this fayth doth brynge furth.

*Faythe is
full of good
woꝝkes.*

FOR the first, as the light can not be hid, but
wil shew furth it selfe, at one place oz other: so a
true fayth can not be kept secret, but whan occa-
sion is offred, it wil bzeake out, and shew it selfe
by good woꝝkes. And as the liuinge bodye of a
man, euer exerciseth such thinges, as belongeth
to a natural and liuing bodye, for nou:ysshmet &
preseruaciō of the same, as it hath nede, oportu-
nitie and occasion: euen so the soule, that hath a
liuely fayth in it, wil be doying alway some good
woꝝke, whiche shall declare, that it is liuinge, &
wil not be vnooccupied. Therfoze whā men heare
in the scriptures, so high cōmendaciōs of fayth,
& it maketh vs to please God, to liue with God,
and to be the chylde of God: yf than they phan-
tasie, that they be set at libertie, frō doig al good
woꝝkes, & may lyue as they lyst, they tꝛysle with
God, & deceiue thē selfs. And it is a manifest to-
ken, that they be farre from hauing the true and
liuely fayth, and also farre frō knowledgc, what
true

Of fayth.

true faith meaneth. For the very sure and liuely Christen faith is, not onely to beleue al thinges of God, whiche are conteyned in holy scripture: but also is an earnest trust, & confidence in God, that he doth regarde vs, and hath cure of vs, as the father of the childe, whome he doth loue, and that he will be mercifull vnto vs, for hys onely sonnes sake: & that we haue our sauour Christ, our perpetual aduocate & priest, in whose onely merites, oblacion, and sufferinge, we do truste, that our offences be continually washed & purged, whensoever we, repenting truly, do returne to him with our whole harte, stedfastly determining with oure selves, thorough his grace, to obey and serue hym, in keepyng his commaundementes, & neuer to turne backe agayne to sinne. Suche is the true faith, that the scripture doth somuche commend, the which, when it seeth and consydereth, what God hath done for vs, is also moued, thzough continuall assistance of the spirit of God, to serue and please him, to kepe his fauour, to feare his displeasure, to continue his obedient chylzen, shewing thankfulness agayne, by obseruing his commaundementes, and that frely, for true loue chiefly, and not for dread of punishment, or loue, of tempoꝛal reward: consydering howe clearly, without our deseruinges, we haue receyued his mercie and pardon frely.

THIS true faith wil shew furth it self, and can not long be ydle. For as it is wrytten: The iuste man doth lyue by his faith. He neither sleapeth,

Of fayth.

Hier. xvii. noꝝ is ydle, when he should wake and be wel occupied. And God by his prophet Hieremi sayeth: that he is a happy and blessed man, whiche hath faith and contidēce in God. For he is like a tree, set by the water syde, that spreadeth his rotes abroad toward the mopsture, & scaꝛeth not heate whan it cometh, his leafe wil be grene, and will not cease, to bring furth his fruit: Euen so faithful mē, (putting away al feare of aduersitie) wil shewe furthe the frute of their good woꝝkes, as occasion is offered to do them.

Ecc. xxxii. THE wisemā saith: He that beleueth in God, wil hearken vnto his comaundemētes. For if we do not shewe our selves faithfull in our conuersation, the faith, whiche we pretende to haue, is but a fayned faith: because the true chꝛistē faith, is manifestly shewed by good liuing, and not by woꝝdes onely, as s. Augustine sayeth: Good liuing cannot be seperated from true faith, which woꝝketh by loue. And saint Chꝛisostome saith: Faith of it selfe, is full of good woꝝkes, as sone as a man doth beleue, he shal be garnished with them. How plentiful this faith is of good woꝝkes, and howe it maketh the woꝝke of one man, moꝛe acceptable to God, than of an other, saint Paule teacheth at large in the. xi. chapter to the Hebrues, saying: that faith made the oblactō of Abel better, thā the oblaciō of Cain. This made Noe to buylde the Arke. This made Abꝛahā to forsake his countrey, and al his frendes, and to go vnto a far countrey, ther to dwell amonge straungers,

lib. de fide & operib⁹. ca. ii.

Sermo de lege et fide.

Hebre. xi.

Of fayth.

straungers. So did also Isaac and Jacob, depending onely of the helpe & trust that they had in God. And when they came to the countrey, which God promised them, they woulde buylde no cities, townes nor houses, but liued lyke strangers in tētes, that might euery day be remoued. Their truste was so much in God, y^e they set but litle by any worldly thing, for that God had prepared for thē, better dwelling places in heauen, of his awn foundacion & buylding. This faith, made Abraham ready at Gods cōmaundement, to offre his awne sonne & heyre Isaac, whome he loued so wel, and by whome he was promised to haue innūmerable issue, emong the whiche, one should be borne, in whome al nations should be blessed: trustinge so muche in God, that though he were slayn, yet that God was able by his omnipotent power, to rayse him from death, & performe his promise. He mistrusted not the promise of God, although vnto hys reason euerye thig semed cōtrary. He beleued verely, that God woulde not forsake him in dearch, & famine that was in the countrey. And in al other daungiers that he was broughte vnto: he trusted euer that God would be his God, & his protectoz, whatsoeuer he sawe to the cōtrary. This faith wrought so in y^e hart of Moyses, that he refused to be taken for kyng Pharaos, his daughters sonne, and to haue great inheritaunce in Egypt, thinking it better with the people of God, to haue afflictio, & sorow, than with naughty men, in sinne to liue pleasauntly,

Exod. ii.

Of fayth.

pleasauntly for a time. By faith, he cared not for the threating of kyng Pharaon: for hys truste was so in God, that he passed not of the felicitie of this world, but looked for the reward, to come in heauen, setting hys harte vpon the inuisible God, as yf he had sene hi euer, present before his eyes. By faith, the childre of Israell passed thorough the red sea. By faith, the walles of Hiericho, fel downe without stroke, & many other wonderful miracles haue ben wrought. In al good men, that heretofore haue bene, fayth hath brought furth their good woꝝkes, and obtained the promises of God.

FAYTH, hath stopped þe Lions mouthes, faith hath quenched the force of fyre: fayth hath escaped the swoꝝdes edges, fayth hath geuen weakemen strenght, victoꝝy in battel, ouerthrowen the armies of infidels, rayled the dead to lyfe: fayth hath made good me to take aduersitie, in good parte: some haue ben mocked & whipped, boūde and cast in pꝛison: some haue lost al their goodes and lyued in great pouertie: some haue wādꝛed in moũtaynes, hylles and wildꝛenes: some haue ben racked, some slayne, some stoned, some sawē, some rent in peces, some headed, some bzēt without mercy, and woulde not be deliuered, because they looked to ryse agayne, to a better state.

AL these fathers, martyꝝ, & other holy men, (whome s. Paule spake of) had their faith surely fyꝛed in God, whan al the world was against them. They did not only know God to be Lord, maker,

Of fayth.

maker, and gouernour of all men in the worlde, but also they had a special confidence and truste, that he was, & woulde be their God, their cōforter, ayder, helper, maynteyner & defender. Thys is the chrysten fayth, whiche these holy men had, and we also ought to haue. And although they were not named chrystē men, yet was it a chrystian fayth that they had, for they looked for al benefites of God the father, thozough the merites of his sonne Iesu Chryst, as we now do. This difference is betwene them and vs, for they looked, when Chryst shoulde come, and we be in the time, whan he is come. Therfore saith I. Austen: The tyme is altered, but not the fayth. For we haue bothe one fayth in one Chryste. The same holpe gozt also, that we haue, had they: saith S. Paul. For as the holy goste doth teache vs, to truste in God, and to cal bpō hym as our father: so did he teache them to say, (as it is writtē). Thou Lord, art our father and redemer, & thy name is without beginning and euerlasting. God gaue them then grace to be his childzē, as he doth vs now. But now by the cōming of our sauour Chryst, we haue receyued moze abundantly the spirit of God in our hartes, wherby we maye conceyue a greater faythe, and a surer truste, than many of them had. But in effect they and we be al one: we haue the same fayth that they had in God, & they the same that we haue. And S. Paule, so much extolleth their fayth, because we shoulde no lesse, but rather moze, geue oure selues wholpe vnto

B. j

Chryst,

In Joh.
Trac: xlv.

ii. Cor. iiii.

Esai. xliii.

Of fayth.

Christ, both in profession and liuing, now whan Christ is come, than the olde fathers dōd before his comming. And by all the declaracion of S. Paul, it is euident that the true, liuely, & christē faith, is no dead, vayne, or vnfruitfull thinge, but a thing of perfite vertue, of wōderful operation and strength, bzinginge furth all good motions and good woꝝkes.

A L holy scripture agreably beareth witnes, that a true liuely fayth in Christe, doeth bꝛynge furth good woꝝkes, and therfoze euery mā must examine him self diligently, to know whether he haue the same true liuely fayth in his hart, vn-faynedly or not, whiche he shall knowe by the fruites therof.

MANY that professed ꝑ faith of Christ, were in this errour, that they thought they knew God and beleued in him, whā in their life they declared the cōtrary: which errour, saint John in his first epistle confutinge, writeth in this wyle:

i. Ioh. ii.

Hereby we are certified, that we know God, if we obserue his cōmaundementes: he that saith, he knoweth God, and obserueth not his cōmaūdc-mentes, is a lyer, & the truth is not in hym. And agayne he saith: Whosoever sinneth, doth not se God, nor knowe him: let noman deceyue you welbeloued chyldzen. And mozeouer he sayeth:

i. Ioh. iii.

i. Ioh. iii.

Hereby we know that we be of the truth, and so we shall perswade our hartes before hym: for yf our awne hartes reꝑroue vs, God is aboue our hartes, and knoweth al thinges. Welbeloued, if
out

Of fayth.

our hartes reprove vs not, then haue we confidence in God, and shal haue of hym whatsoeuer we aske, because we kepe his cōmaundementes, & do those thinges, that please him. And yet further he sayeth: Euery mā that belcueth that **Jesus is Christ**, is borne of God: and we knowe **h**, whosoever is borne of God, doth not sinne: but **h** generation of God, purgeth hym, and the deuill doth not touche him. And finally he concludeth, and shewing the cause, why he wrote this epistle sayeth: For this cause haue I thus written vnto you, that you may knowe, that you haue euerslasting lyfe, whiche do beleue in the sonne of God. And in his thyrde epistle, he confirmeth **h** whole matter of fayth and workes, in few wordes, saying: He that doth wel is of God, and he that doth euil knoweth not God. And as **s. John** sayeth: **h** the liuely knowledge, & faith of God, bringeth furth good workes: so sayeth he likewise of hope and charitie, that they cannot stande with euyll liuing. Of hope, he writeth thus: We know that whā God shall appere, we shalbe like vnto him, for we shal se him, euen as he is. And whosoever hath this hope in him, doth purifie him self, like as God is pure. And of charitie he sayeth these wordes: He that doth kepe Gods worde, or commaundement, in hym is truly the perfect loue of God. And agayne, he sayeth: This is the loue of God, that we should kepe hys cōmaundemētes. And **s. John** wrote not this, as a subtile proposition, deuised of his awn phātasie, but as a most

i. Ioh. v.
i. Ioh. v.
i. Ioh. v.
iii. Ioh. i.
i. Ioh. iii.
i. Ioh. ii.
i. Ioh. v.

B. ii. certayne

Of fayth.

- certayne & necessary truth, taughte vnto him by
Christ him selfe, the eternal & infallible veritie,
who in many places doth most clearly affirme,
that faith, hope and charitie, cannot consist with-
out good and godly woꝝkes.
- Ioh. iiii.** Of faith, he sayth: He that beleueth in the sonne, hath euerlastinge
lyfe, but he that belcueth not in ꝑ sonne, shal not
se that lyfe, but ꝑ wꝝath of God remayneth vꝑo
hym. And the same he confirmeth with a double
oth, saying: Forsooth and forsooth I say vnto you,
he that beleueth in me, hath euerlasting lyfe.
- Ioh. vi.** Nowe, forasmuche as he that beleueth in Christ,
hath euerlasting lyfe, it must nedes consequent-
ly folow, that he that hath this faith, must haue
also good woꝝkes, and be studious to obserue
Gods comaundemētes obediētly. For to thē that
haue euil woꝝkes, and leade their lyfe in disobe-
dience, and transgression of Gods commaunde-
mentes, without repentaunce, pertayneth not e-
uerlasting lyfe, but euerlasting death, as Christ
hym selfe sayeth: They that do well, shal go into
lyfe eternal, but they that do euil, shal go into ꝑ
eternal fyre.
- Math. xxv.** Agayne he sayth: I am the first let-
ter and the laste, the beginning and the endyng:
To hym that is a thirst, I wil geue of the wel of
the water of lyfe frely: he that hath the victorie,
shal haue al thinges, and I wil be his God, and
he shalbe my sonne. But they that be fearful, mi-
strusting God, & lacking faith: they that be cur-
sed people and murderers, and fornicatoꝝs, and
soꝝlerers, and ydolaters, and all lyers shal haue
their

Of fayth.

their porcion, in the lake that burneth with fyre
and byrmstone, whiche is the second deathe. And
as Chyist vndoubtedly affirmeth that true faith
bringeth furth good woꝝkes: so doth he say like-
wise of charitie. Whosoever hath my cōmaun-
demētes and kepeth them, that is he, that loueth
me. And after he sayeth: He that loueth me, wyl
kepe my woꝝd, and he that loueth me not, kepeth
not my woꝝdes. And as y loue of God is tried by
good woꝝkes, so is y feare of God also, as y wise
man saith: The dreadd of God putteth away sin.
And also he sayeth: He that feareth God, will do
good woꝝkes. A mā may soone deceiue him self,
& thinke in his awne phantasie, that he by faith,
knoweth God, loueth him, feareth him, & belon-
geth to hym, whā in very dede he doth nothing
lesse. Foꝝ the tryall of all these thinges, is a very
godly and chrystian lyfe. He that feleth his harte
set to seke Gods honoꝝ, and studieth to knowe y
wil and cōmaundementes of God, & to cōfoꝝme
him selfe therunto, and leadeth not his life after
the desper of his awne flesh, to serue the deuil by
sin, but setteth his minde to serue God, foꝝ Gods
awne sake, & foꝝ his sake also to loue all his ney-
bours, whether they be frendes oꝝ aduersaries,
doing good to euery mā, as oportunitie serueth,
and willinglye hurting no man: Suche a man
may wel reioyce in God, perceiuing by the trade
of hys lyfe, that he vnfaynedly hath the righte
knowlege of God, a liuely faith, a constāt hope,
a true and vnfayned loue and feare of God. But

Charitie bys-
geth foꝝ the
good woꝝ-
kes.

Ioh. xiiii.

Eccle. i.

Eccle. xv.

Of fayth.

he that casteth away the yoke of Gods cōmaundementes from his necke, and geueth him self to liue without true repētaunce, after his awn sensual mynde & pleasure, not regarding to knowe Gods worde, and muche lesse to lyue accoꝝdinge therunto: suche a mā clearly deceiueth him self, & seeth not his awne hart, yf he thinketh that he eyther knoweth God, loueth him, feareth him, oz trusteth in him. Some peraduenture phantasye in their selves, that they belōg to God, although they lyue in sinne, & so they come to the churche, and shewe them selues as Gods deare children. But S. John sayeth plainly: If we say, that we haue any company with God, & walke in darkenes, we do lie. Other do vainly thinke, that they know & loue God, although they passe not of his cōmaundemētes. But S. John sayeth clearly: He that sayth, I know God, & kepeth not his cōmaundemētes, he is a lier. Some falsly perswade them selues, that they loue God, whan they hate their neighbours. But S. John sayeth manifestly: If any man say, I loue God, & yet hateth his brother, he is a lier. He that sayeth, that he is in the light, & hateth his brother, he is stil in darkenes. He that loueth hys brother, dwelleth in the light, but he that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whether he goeth: for darknes hath blinded hys eyes. And moꝝcouer he sayeth: Hereby we manifestly know the children of God, frō the children of the deuil. He that doth not righteously, is not the

i. Ioh. i.

i. Ioh. ii.

i. Ioh. iiii.

i. Ioh. ii.

i. Ioh. iiii.

Of fayth.

the childe of God, nor he that hateth his brother.

DECEIVE not your selues therfore, thinkig that you haue faith in God, or that you loue god or do trust in him, or do feare him, whē you lyue in sinne: for then your vngodly & sinfull lyfe declareth the cōtrary, what soeuer ye say or thinke. It pertaineth to a chriſtē man, to haue this true chriſtian faith, and to trye him ſelfe, whether he hath it or no, and to know what belongeth to it, & how it doth worke in him. It is not the world, that we cā trust to: The worlde, & al that is therein, is but vanitie. It is God that muſt be our defence and proteccion, agaynſt all temptation of wickednes, and sinne, errors, ſuperſticiō, ydolatrie, and all euill. If all the worlde were on oure ſide, and God againſt vs, what could the world auayle vs? Therfore let vs ſet our whole fayth, and trust in God, and neither the world, the deuil nor all the power of them, ſhal preuaile againſt vs. Let vs therfore, good chriſten people, trye & examine our fayth what it is: lette vs not flatter our ſelues, but loke vpon our workes, & ſo iudge of our faith, what it is. Chriſt him ſelfe ſpeaketh of this matter, and ſaieth: The tree is knowē by the fruite. Therfore let vs do good workes, and therby declare our faith, to be the liuely chriſten faith. Let vs by ſuch vertues as ought to ſpring out of faith, ſhew our electiō to be ſure & ſtable, as S. Peter teacheth. Endeavour your ſelues to make your calling and election certain by good workes. And alſo he ſayeth: Miniſter or declare in your

ii. Petr. i.

Of fayth.

in poure fayth, bertue, in bertue, knowledge, in knowledge, temperance, in temperāce, paciēce, agayne in pactence, godlynes, in godlynes, brotherly charitie, in brotherly charitie, loue.

So shal we shewe in dede, that we haue the very liuely christian fayth: & maye so both certify our consciēce the better, that we be in the right fayth, and also by these meanes confirme other mē. If these frutes do not folow, we do but mocke with God, deceiue our selues, and also other mē. Wel may we beare the name of Christen men, but we do lacke þ true fayth, that doth belōg therunto. For true fayth doth euer bring forth good workes as S. James sayth: Shewe me thy fayth by thy deedes. Thy deedes and workes must be an opē testimonial of thy fayth: Otherwise thy fayth being without good workes, is but þ Devils fayth, the fayth of the wicked, a phantasie of fayth, and not a true christen fayth. And lyke as the Devils & euil people, be nothing the better for their counterfayte fayth, but it is vnto thē the more cause of dāpnaciō: so they that be christened, and haue receiued knowlege of God, & of Christes merits, & yet of a set purpose do lyue idly, without good workes, thinking þ name of a naked fayth, to be either sufficiēt for them, or els setting their myndes vpō vayne pleasures of this worlde, do lyue in sinne, without repētaūce, not vttering the frutes that do belōg to suche an high professiō, vpō suche presumptuous persons, & wilfull sinners, must nedes remaine the great vègeaūce of God,
and

Of fayth

and eternall punishment in hel prepared for the deuell and wicked lyuers.

THERFORE, as you professe the name of Christ, (good christe people,) let no suche phantasie and imagination of fayth at any time begile you, but be sure of youre fayth, trie it by youre lyuing, loke vpon the frutes that cometh of it, marke the encrease of loue and charitie by it toward God and your neighbour, and so shal you perceiue it to be a true liuelye fayeth.

IF you feelee and perceiue suche a fayth in you, reioyce in it, and be diligent to mayntein it and kepe it still in you, let it be dayly encreasing and more & more by welworkyng, and so shal ye be sure that you shal please God by this faith: and at the length (as other faythfull men haue done before) so shal you (when his wyll is) come to him and receiue thende and final reward of your fayth (as S. Peter nameth it) the salua- i. Peter .i.]
tion of your soules. The which God graunt vs that hath promised thesame vnto his faythfull. To whom be all honoz and glozy worlde without ende.

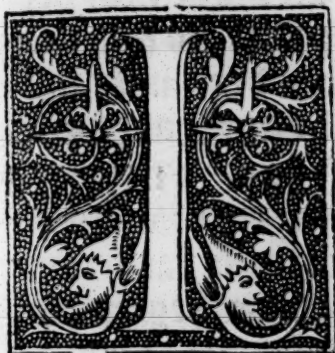
A M E N.

C.i.

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An homilie or sermon, of good wozkes annexed vnto faith.



In the last Sermon was declared vnto you, what the liuely & true faith of a christen man is, that it causeth not a mā to be idle, but to be occupied in bzingyng furth good wozkes, as occasion serueth.

NO VVE by Gods grace shalbe declared the second thyng, that befoze was noted of faith, that without it can no good wozke be done, acceptable & pleasant vnto God. For as a bzaunche can not beare fruit of it self (saith our sauioz Christ) except it abide in the vyne, so cannot you, except you abide in me. I am the vine, and you be the bzaunches, he that abideth in me, and I in him, he bzyngeth furth muche fruit: for without me you can do nothing. And S. Paul proueth that Enoch had faith, because he pleased God. For without faith (saith he) it is not possible to please God. And againe to the Romaines he saith: Whatsoeuer wozke is done without faith, it is synne. Faith geueth life to the soule, and they be as muche dead to God that lacke faith, as they be to the worlde, whose bodies lacke soules. Without faith al that is done of vs, is but dead befoze God, although the wozke seme neuer so gay and glorious befoze man. Euen as a picture grauen or painted is but a deade representation of the

No goods
wozke can
be doe wit-
hout faith.

Ihon. xv.

Hebre. xi.

Roma. xiiii

Of woꝝkes

thing it selfe, and is without life, or any manner of mouyng, so be the woꝝkes of all vnfaithful persons before God. They do appeare to be liuely woꝝkes, and in deede they be but dead, not auaylyng to the eternal life. They be but shadowes & shewes of liuely and good thynges, & not good and liuely thynges in deede. For true faith doth geue life to the woꝝke, & out of suche faith come good woꝝkes, that be very good woꝝkes in deede, and without it no woꝝke is good before God. As saith S. Augustine: We must set no good woꝝkes before faith, nor thynke that before faith a man may do any good woꝝke: for suche woꝝkes, although they seme vnto me to be praise worthy, yet in deede they be but vaine, & not allowed before God. They be as the course of a horse that runneth out of the way, whiche taketh great labour, but to no purpose. Let noman therefore (saith he) reken vpon his good woꝝkes before his faith. Wheras faith was not, good woꝝkes were not: The intent (saith he) maketh the good woꝝkes, but faith must guide & ordeine the intent of man. And Christ saith: If thy eye be naught, thy whole body is full of darkenes. The eye doth signifie the intent (saith S. Augustine) wherewith a man doeth a thyng, So that he whiche doeth not his good woꝝkes with a godly intent and a true faith, he woꝝketh by loue, the whole body beside (that is to say, all the whole nombre of his woꝝkes) is darke, & there is no light in it. For good dedes be not measured by the factes themselves & so disseuered from vices, but

In prefati.
Psal. xxxi.

Math. vi.

In prefati.
Psal. xxxi.

Of woꝝkes.

but by thedes & intetes foꝝ þ which thei be done.
If a heathē man cloth þ naked, fede the hongri &
do ſuche other like woꝝkes, yet becaule he doeth
theim not in faith, foꝝ the honoꝝ & loue of God,
thei be but dead, vaine & fruitles woꝝkes to him.

FAITH is it þ doth cōmede the woꝝke to God:
foꝝ as **S.** Augustine ſaith: Whether thou wilt
oꝝ no, that woꝝke that cometh not of faith, is
naught: wher the faith of Chꝛiſt is not the foun-
dation, there is no good woꝝke, what buildyng
ſoeuer we make. There is one woꝝke, in the whi-
che be al good woꝝkes, that is, faith, which woꝝ-
keth by charitie: Þf thou haue it, thou haſt the
ground of all good woꝝkes. Foꝝ the vertues of
ſtrength, wiſedome, temperance and iuſtice be al
referred vnto this ſame faith: without this faith
we haue not theim, but onely the names and ſha-
dowes of the as **S.** Augustine ſaith. All the life
of them that lacke the true faith, is ſinne, and no
thyng is good without him that is the authoꝝ of
goodnes: where he is not, ther is but fained ver-
tue, although it be in the beſt woꝝkes. And ſaint
Augustine declaryng this verſe of the Pſalme:
The Turtle hath founde a neſt where ſhe may
kepe her yong birdes, ſaith: that Jewes, heretic-
kes and pagans, do good woꝝkes, they cloth the
naked, fede the poꝝe, & do other woꝝkes of mercy,
but becaule thei be not done in þ true faith, ther
foꝝe þ birdes be loſt. But if thei remain in faith,
thē faith is the neſt & ſauegard of theiꝝ biꝝdes, þ
is to ſaye, ſauegarde of theiꝝ good woꝝkes, that

Of workes.

the rewarde of theim be not vtterlye losse.

Devocati.
gentium.
Lib.i.ca.iii

And this matter (whiche S. Augustine at large in many bookes disputeth), S. Ambrose concludeth in fewe wordes, sayng : He that by nature would withstand vice, either by natural wyll or reason, he doeth in vaine garnishe the tyme of this life, and attaineth not the veri true vertues: For without the worshipping of the true God, that whiche semeth to be vertue, is vice. And yet most plainely to this purpose writeth S. Ihon Chrysostome in this wise, You shall finde many, whiche haue not the true faith, and be not of the flocke of Christ, and yet (as it appereth) they florish in good workes of mercy. You shall fynde them ful of pitie, cōpassion, and geuen to iustice, and yet for all that, they haue no fruite of their workes, because þ chief worke lacketh. For when the Jewes asked of Christ what they should do to worke good workes, he answered: This is the worke of God, to belcve in him whō he sent. So that he called faith the worke of God. And assone as a mā hath faith, anone he shall florish in good workes, for faith of it selfe is ful of good workes, & nothyng is good without faith. And for a similitude, he saith, that they whiche glister and shine in good workes without faith in God, be like dead men, whiche haue goodly and precious tombes, and yet it auaileth them nothyng. Faith may not be naked without workes, for then it is no true faith: and when it is adioyned to workes, yet it is aboue the workes. For as mē that be very men in deede, fyrst haue life, & after

be

In sermone
de fide, lege
et spiritu
sancto.

Of workes.

be nourished, so must our faith in Christ go before and after be nourished with good workes. And life may be without nourishment, but nourishment cannot be without life. A man must needs be nourished by good workes, but first he must haue faith: He that doeth good deedes, yet without faith he hath not life. I can shewe a man that by faith without workes liued and came to heauen, but without faith neuer man had life. The thiefe that was hanged when Christ suffered, did beleue onely, & the most merciful God did iustifie him. And because noman shal obiecte, that he lacked tyme to do good workes, for els he would haue done them, truth it is, and I wyl not contende therein: But this I wyl surely affirme, that faith onely saued him. If he had liued, and not regarded faith, and the workes therof, he should haue lost his saluation againe. But this is the effecte that I say, that faith by it selfe saued him, but workes by them selues neuer iustified any man. Here ye haue hard the minde of S. Chrysostome, whereby you may perceiue, that neither faith is without workes (hauyng oportunitie therto) nor workes can auaille to eternal life without faith.

NO VVE to procede to the third part (whiche in the former sermon was noted of faith) that is to say, what maner of workes they be, whiche spring out of true faith, and leade faithfull men vnto eternal life: this cannot be knownen so wel as by our sauior Christ him self, who was asked of a certain great man the same question. What

What workes they are that spring of faith.

Matth. xix.
workes

Of workes.

workes shall I do saied a Prince, to come to euerlastyng lyfe: To whom Iesus answered: If
 Math. xix. thou wilt come to the eternall life, kepe the commaundemētes: But y Prince not satisfied herewith, asked farther. Which commaundemētes? The Scribes and Phariseis had made so many of their awne lawes & traditions to bypnye men to heauen, beside Goddes commaundementes, that this man was in doubt, whether he should come to heauen by those lawes and traditions, or by the lawes of God. And therfore he asked Christe, whiche commaundementes he mente: Whereunto Christ made him a plain aunswere, rehersyng the commaundemētes of God, sayng:

Math. xix. Thou shalt not kyll, thou shalt not committe adultery, thou shalt not steale, thou shalt not beare false witnes, honoꝝ thy father and mother, and

The workes that leade to heauen be the workes of goddes commaundemētes.

loue thy neyghbour as thy selfe. By whych wordes Christe declared, that the lawes of God be the verie waye that do leade to eternall life, and not the tradicions, & lawes of mē. So that this is to be taken for a most true lesson taughte by Christes awne mouthe, that the workes of the

Man, fro his first falling from goddes commaundementes, hath euer been redy to do the like, and to deuise workes of his owne phantasie to please god withall.

moral commaundementes of God, be the verat true workes of fayth, whiche leade to the blessed life to come: But the blyndenes & malice of mā, euen fro the begynnyng, hath euer been redy to fal fro Goddes commaundementes. As Adā the first man, hauing but one commaundement that he shuld not eate of the fruit forbidden, notwithstanding Goddes commaundemēt, he gaue credite

vnto

Of woꝝkes

vnto the woman, seduced by the subtylle perswasion of the serpent, and so folowed his awne wil, and left Goddes cōmaundemente. And euer sēce that tyme, al his succession hath bene so blinded through original sinne, that thei haue bene euer redye to decline from God and his lawe, and to inuente a newe waye vnto saluacion, by woꝝkes of theiꝝ awne deuice: So muche, that almost all the world foꝝsakyng the true honoꝝ of the only eternal liuing God, wandꝝed about in their awne phantasies, woꝝshippyng some the Sunne, the Moone, the Sterres, some Jupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men & women: some therewith not satisfied, woꝝshipped diuerse kindes of beastes, birdes, fishe, foule, and serpentes, euery regiō, toun, and house, in a maner beyng deuised, and settyng vp images, of suche thynges as thei liked, & woꝝshippyng the same. Suche was the rudenes of the people, after thei fell to their awne phantasies, & left the eternall liuyng God and his commaundementes, that thei deuised innumerable Images, and Goddes. In which erreure and blyndnes thei did remaine vntil such tyme as almyghtie God, pityng the blindnes of man, sent his true Prophet Moses into the worlde, to reprechend this extreme madnes, and to teache y people to know the onlyliuing God and his true honoꝝ and woꝝshyppe. But the corrupte inclinacion of man, was so muche geuen to folowe his awne phantasies, & as you would

The deuises
and ydolatrie
of the gētiles

Of workes.

saie to fauour his awne birde, that he broughte
vp hymself, that al the admonitions, exhortati-
ons, benefites and threatenynges of **G O D**,
coule not kepe hym froe luche hys inuencions.

*The deuises
and ydolatrie
of the gentiles*

For notwithstanding all the benefites of God,
shewed vnto the people of Israel, yet when Mo-
ses went vp into the mountayne, to speake with
almightie God: he had taried there but a fewe
daies, when the people beganne to inuent newe
goddes. And as it came into their heddes, they
made a calfe of gold, and kneled doune and wor-
shipped it. And after that, they folowed the Mo-
abites, and worshipped Beelphegor the Moabi-
tes God. Reade the booke of Iudges, the bookes
of the kynges and the Prophetes, and there you
shall fynd howe inconstant the people wer, howe
full of inuencions, and moze redy to runne after
their awne phantasies, then Gods most holy cō-
maundementes. There shall you reade of Baal,
Moloch, Chamos, Mechom, Baalpeor, Asta-
roth, Beel the dragon, Belpus, the brasse Ser-
pent, the .xii. signes and many other, vnto whose
images the people with great deuocion inuen-
ted pylgrimages, pretiously deckyng & censyng
them, kneeling doune and offering to them, thin-
kyng that an high merite befoze God, and to be
esteemed aboue the preceptes and cōmaundemen-
tes of God. And where at that tyme, God com-
maunded no sacrifice to be made, but in Hierusa-
lem onely, they did cleane contrary, making aul-
ters and sacrifices euery wher, in hilles, in wodes,
deg.

Of workes.

des, & in houses, not regardyng Gods cōmaun-
dementes, but esteemyng their awne phātasies &
deuocion to be better then them. And the erroꝝ
hereof was so spꝛed abꝛode, that not only the vn-
learned people, but also the pꝛiestes and techers
of the people, partly by glory and auarice were
coꝛrupted, & partly by ignoꝛaūce blindly sedu-
ced with thesame abhominations. So muche,
that kyng Achab, hauing but only Helias a true
teacher and minister of God: there were. vii. C.
& l. pꝛiestes that perswaded hym to honoꝝ Baal,
and to doo sacrificy in the wooddes oꝝ groues.
And so contynued that horrible erroꝝ, vntyll the
thꝛe noble kynges, as Josaphat, Ezechias, and
Josias, Gods elect ministers, destroyed thesa-
me clerely, and reduced the people from suche
their fayned inuencions, vnto the very comma-
undementes of God: foꝝ the which thinge, their
immoꝛtall rewarde and gloꝛye dothe and shall
remain wꝛth God foꝝ euer.

AND besyde the foresaid inuencions, the in-
clinacton of man to haue his awne holy deuoci-
ons, deuised new sectes and relygions, called
Pharises, Saduces, and Scribes, with many
holy & godly traditiōs and ordinaūces (as it se-
med, by the outwarde apparaunce and goodlye
glystering of the workes,) but in verye deede all
tedyng to Idolatrye, Superstitiō & Hypocrisie,
their hartes within being full of malice, pryde,
couetousnes, and all iniquitie: Agaynst whiche
sectes, and their pretended holynes, Chꝛiste
D.ii. cꝛyng

relygions
and sectes
among the
Iewes.

Of woꝝkes

Mat. xxiii. cryed out moꝝe vehemently then he did against anye other persones, sayng and often repetyng these woꝝdes. Wo be to you scribes & pharisees, Ye hypocrytes, foꝝ you make cleane the vessell withoute, but within you be ful of rauin and filthynes: Thou blynde Pharise, and Hypocrite, first make the inward part cleane. Foꝝ notwithstanding all the goodly tradicions, & outward shewe of good woꝝkes, deuised of their awne imagination, wherby thei appered to the world moſte reſygious and holy of al men: Yet Chꝛyſte who ſawe thei hartes, knewe that they were inwardely in the ſight of God, moſte vnholp, moſt abhominable, and fartheſt from God of al men. Therfoꝝe ſayed he vnto them, Hypocrites, the Prophete Eſaie ſpake full truly of you, when he ſaid. This people honour me with their lippes, but their harte is farre frō me: Thei woꝝshipp mein bayn that teache doctrines & commaundementes of men: foꝝ you leaue the commaundementes of God, to kepe your awne tradicions.

Mat. xv.

Iannes la-
wes muſt be
obſerued &
kept, but not
as Goddes
lawes.

AND though Chꝛiſt ſaid, they woꝝſhipped God in vain that teache doctrines and commaundementes of men, yet he ment not therby to ouerthrow al mennes commaundementes, foꝝ he himſelfe was euer obedient to the Princes and theiꝝ lawes, made foꝝ good oꝝdꝛe and gouernaunce of the people: But he repꝛoued the lawes & tradicions made by the ſcribes & Pharisees, which were not made onely foꝝ good oꝝdꝛe of the people (as the Ciuile lawes wer) but thei were ſo highly ex-
tolled.

Of woꝝkes.

tollēd, that they were made to be a right and syn
lere woꝝhipping of God, as thei had bene equal
with Goddes lawes oꝛ aboue theim, foꝛ manye
of Goddes lawes coulde not be kept, but were
fayn to geue place vnto them. This arrogancie
God detested, that man shoulde so auauunce hys
lawes, to make them equal with Goddes lawes,
wherein the true honoꝝping and ryght woꝝhip=
ping of God standeth, and to make his lawes foꝛ
them to bee omitted: God hath appointed hys
lawes, whereby his pleasure is to be honoꝝed.
His pleasure is also that all mannes lawes be=
ing not contrary to his lawes, shalbe obeyed &
kept as good & necessary foꝛ euery cōmon weale
but not as thynges wherein principally hys ho=
noꝝ resteth. And all Ciuile and mannes lawes,
either bee oꝛ shoulde bee made to induce men the
better to obserue Goddes lawes, & consequētlye
God shoulde bee the better honoꝝed by theim.
Howbeit, the Scribes and Phariseis were not
content that their lawes shoulde be no higher
esteemed then other positīue & ciuile lawes, noꝛ
woulde not haue theim called by the name of
other tempozal lawes, but called theim holy and
Godly tradicions, and woulde haue theim este=
med, not onely foꝛ a right and true woꝝhipping
of God (as Goddes lawes bee in dede) but also
to bee the moſte high honoꝝping of God, to the
whiche, the commaundementes of God shoulde
geue place. And foꝛ this cause did Christ so ve=
hemently speake agaynst theim, sayng: Poure

Holye tradic
cions wer este
med as gods
lawes.

Lu. xvi.

D.iii. tradicions

Of workes.

*Holy traditi-
ons were este-
med as gods
lawes.*

*Holynes of
mans deuice
is commonly
occasio that
God is offen-
ded.*

traditions which men esteeme so high, be abhomi-
nacion befoze God. For commonly, of such tradi-
cions foloweth the transgression of Goddes cō-
maundementes, and a moze deuotion in the ob-
seruyng of such thinges, and a greater consciēce
in breakyng of theim, then of the commaunde-
mentes of God. As the Scribes and Phariseis
so superstitiously & scrupulously kept the Sab-
both, that thei were offended with Christ, because
he healed sicke mē, & with his apostles, because
thei beyng soze hungrye, gathered the earcs of
corne to eate, vpon that daye. And because hys
disciples washed not their handes so ofte as the
traditions required, the Scribes and Phariseis
querelered with Christ, sayng: Why do thy disci-
ples breake the traditions of the seniours? But
Christ obiected against them, that they for to
obserue their awne traditions, did teache men to
breake the very commaundementes of God. For
thei taught the people suche a deuociō, that thei
offered their gooddes into the treasure house of
the temple, vnder the pretence of Goddes honoz,
leauyng their fathers & mothers (to whom thei
were chiefly bounde) vnholpē: And so thei brake
the cōmaundemētes of God to kepe their awne
tradiciōs. They esteemed moze an othe, made by
the gold oz oblation in the temple, then an othe
made in the name of God him selfe, oz of the tem-
ple. They wer moze studious to pay their tithes
of small thynges, then to do the greater thinges
commaunded of God, as workes of mercye, oz to
do

Of workes.

do iustice, or to deale sincerely, vpryghtly, and faithfully with God and man (these saith Christ ought to be done, & þ other not omitted). And to be shorte, they were of so blynd iudgemente, that they stombled at a strawe, & leped ouer a blocke. Thei wold, as it wer nicely take a fly out of their cup, and drynke doune a whole camel. And therefore Christ called them blynde guides, warnyng his disciples from tyme to tyme to eschew their doctrine. For although they semed to the worlde to be most perfite men, bothe in lyuing and teaching, Yet was their life but hipocrisie, and their doctrine but sower leuē, mixte with superstitiō, idolatrye, and preposterous iudgment: settynge by the tradicions and ordinaunces of man, in the stede of goddes commaundementes. Thus haue you heard, howe muche the worlde from the begynnyng vntyll Christes tyme was euer redy to fall from the commaundementes of God, and to seke other incanes to honoz and serue him, after a deuocion imagyned of their awne heades: and how they extolled theyr awne tradicions, as high or aboue Gods commaundementes, which hath happened also in our tymes (the more it is to be lamented) no lesse then it did emonge the Jewes, and that by the corrupciō, or at the least by the negligence of them that chiefly ought to haue preferred Gods commaundementes, and to haue preserved the sincere and heauenly doctrine left by Christ. What mā hauing any iudgement or learning, iopned with a true zeale vnto God

Of workes.

God, doth not see and lament to haue entred in to Christes religion, suche false doctrine, supersticion, idolatry, hipocrisie, and other enormities and abuses, so as by lytle and litle thorough the sower leuen therof, the swete bread of Godes holy worde hath bene muche hindred and layed aparte. Neuer had the Jewes in their most blindness, so many pylgrimages vnto unages, nor vsed so muche knelyng, kysyng, and censyng of them, as hath been vsed in our tyme. Sectes & feined religyōs wer nether the forty part so many among the Jewes, nor more superstitiouslye and vngodly abused, the of late daies they haue bene einong vs: which sectes and religions, had so many hypocriticall workes in their state of religion (as they arrogantly named it) that their lampes (as they saide) ranne alwaies ouer, able to satisfye, not onelye for their awne sinnes, but also for all other their benefactors, brothers and sisters of their religiō, as most vngodly & craftelye they had perswaded the multitude of ignorant people: keepyng in diuers places as it wer in: tes or markettes of merites, beyng full of their holy reliques, images, shrines & workes of supcrierogaciō, redy to be solde. And all thynges whiche they had, were called holy, holy coules, holy gyrdles, holy pardoned beades, holy shoes holy rules, & all full of holtnes. And what thyng cā be more folish, more superstitious, or vngodly then that men, womē and chyldren should weare a friers coat to deliuer the frō agues or pestilēce

Sectes and
Religions e:
mong christe
men.

Of workes.

oꝛ when thei dye, oꝛ when thei be buried, cause it to be cast vpon them, in hope therby to be saued. Which supersticio although (thākes be to God) it hath bene litle vsed in this realme, yet in diuers other realmes it hath bene and yet is vsed, both emonge many, bothe learned & vnlearned. But to passe ouer þ innumerable superstitiousnes that hath bene in straūge apparel, in silence, in doꝛmitoꝛy, in cloyster, in chapter, in choyce of meates and in dꝛynkes, & such lyke thynges: let vs consyder, what enozinities and abuses haue bene, in the thꝛe chiefe pꝛincipall poyntes, which they called the thꝛe essencialles of religion, that is to say, obedience, chastitie, & wylfull pouertie.

FIRST, vnder pretence of obedience to their father in religion (whiche obedience they made them selues) they were exempted by their rules and canons, from the obedience of their natural father & mother, & frō the obediēce of Emperour and kyng and al tempozal powꝛe, whom of very duetie by Godes lawes thei wer boūde to obey. And so the pꝛofession of their obedience not due, was a renunciacion of their due obedience. And how their pꝛofession of chastitie was obserued, it is moꝛe honestie to passe ouer in silence, & let the woꝛlde iudge of that which is well known, then with vnchast woꝛdes by expꝛessing of their vnchast life, to offende chast & godly eares. And as foꝛ their wylfull pouertie. it was suche, that whē in possessiōs, Jewels, plate and riches, thei wer equal oꝛ aboue marchātes, gētilmē, Barōs,

The thꝛe
chief bowes
of religion.

Of woꝛkes.

earles and Dukes, yet by this subtil sophisticall
 terine, *Proprium in cōmuni*. thei deluded þ̄ woꝛlde,
 perswadyng, þ̄ notwithstanding al their posses-
 sions and riches, yet they obserued their bowe, &
 were in wylful pouertie. But foꝛ al their riches,
 they myght neither helpe fathcr noꝛ mother, noꝛ
 other that wer in dede very nedy & pooꝛe, with-
 out the licēce of their father abbot, pꝛyoꝛ oꝛ war-
 den. And yet they myght take of euery man, but
 thei myght not geue ought to any man, no not
 to them, whom the lawes of God bounde them
 to helpe. And so thozough their tradicions and
 rules, the lawes of God could bear no rule with
 them. And therfoꝛe of them might be most trulye
 sayed, that, which Christ spake vnto the Phar-
 sies, you bꝛeake the commaundementes of God
 by your tradicions, you honoꝛ God with youre
 lippes, but your hartes be farr from hym. And
 the longer prayers they vsed by day & by night,
 vnder pretēce of suche holynes, to get the fauouꝛ
 of wydowes and other simple folkes, that they
 myght syng trētals & seruice foꝛ their husbādes
 and frēdes, & admit thē into their suffrages: the
 moꝛe trulye is verified of thē the sayng of Christ:

Mat. xv.

Mat. xxiii.

Wo be to you Scribes and Pharisees, hypocri-
 tes, foꝛ you deuoure wydowes houses vnder co-
 lour of long prayers, therfoꝛe youre dampnaciō
 shal be greater. Wo be to you Scribes & Pha-
 risies, hypocrites, foꝛ you go aboute by sea and
 by lande to make mo nouices and newe bꝛethꝛē,
 & when they be admitted of your sect, you make
 them

Of woꝝkes.

them the children of hel, woꝛse thẽ your selves be.
Honoꝛ be to God, who did put light in the harte
of his faithful & true minister of moſte famous
memoꝛy kyng Hēry the eight, and gaue hym the
knowledge of his woꝛde and an earnest affectiō
to ſeke his gloꝛy, and to put away al ſuch ſuper-
ſtitious and phariſaical ſectes by Antechriſt in-
uented, and ſet vp agaynſt the true woꝛd of God
and gloꝛy of his moſt bleſſed name, as he gaue
the lyke ſpīrite vnto the moſt noble and famous
pꝛinces, Joſaphat, Joſias and Ezechias. God
graunt al vs the kynges highnes faithful and
true ſubiectes, to feede of the ſwete and ſauoꝛy
bꝛead of Gods awne woꝛd, and (as Chꝛiſt com-
maunded) to eſchew al our Phariſaical and pa-
piſtical leuen of mans fained religion: Whiche,
although it were before God, moſt abhominable
and contrary to Gods commaundementes and
Chꝛiſtes pure religion, yet it was extolled, to be
a moſt godly life, and higheſt ſtate of perfectiō.
As though a man might be moꝛe godly & moꝛe
perfite by keepyng the rules, tradiciōs & profes-
ſions of men, then by keepyng the holy commaū-
dementes of God. And bꝛieflly to paſſe ouer the
vngodly & counterfete religions, let vs reherſe
ſom other kindes of papistical ſuperſticiōs and
abuses, as of beades, of lady pſalters and roſa-
ries, of .xv. Dog, of S. Barnardes verſes, of
ſaynct Agaths letters, of purgatoꝛy, of Maſſes
ſatiſfactoꝛy, of ſtacions and Iubilies, of ſeyned
reliques, of halowed beades, belles, bꝛead, wa-
ter,

Of workes.

Decrees and
Decretals,

ter, palmes, candelles, fire and such other, of superstitious fastinges, of fraternities, or pardons with such like marchandise, whiche were so esteemed & abused to þ great prejudice of Gods glorye and commaundementes, that they were made most high & most holy thynges, whereby to attaine to the eternal life, or remission of synne. Yea, also vaine inuencions, vnfruteful ceremonies & vngodly lawes, decrees & counsels of Rome were in suche wise auauanced, þ nothyng was thought comparable in authoritie, wisdom, lernynge & godlines, vnto them. So that the lawes of Rome, as they said, were to be receiued of al men, as the. iiii. Euangelistes: to the whiche all lawes of princes must geue place. And the lawes of God also partly wer omitted & lesse esteemed, that the said lawes, decrees and counsels with their traditions & ceremonies, might be more duely obserued & had in greater reuerence. Thus was the people thorough ignorance so blinded with the goodly shewe and apparance of those thynges, that they thought the obsetuyng of them to be a more holynes, a more perfite seruice & honoryng of God, and more pleasynge to God, then the keeping of Gods commaundementes. Suche hath bene the corrupte inclinacion of man euer, superstitiously gyuen to make newe honoryng of God, of his awne head, and then to haue more affection and deuotion to obserue that, then to serche out Gods holy commaundementes & to kepe them. And furthermoze, to take Gods commaundementes for

Of workes.

foz mens cōmaundementes, & mens cōmaundementes foz Godes cōmaundemētes, yea and foz the highest, & most perfite and holy of all Gods cōmaundementes. And so was al confused, that scāt wel lerned men, & but a smal nombze of thē, knewe, oꝝ at the lest would know & durst affirine the trueth, to seperate Gods commaundementes from the cōmaundementes of men: Wherupon did growe muche erroꝝ, supersticion, ydolatry, baine religion, pꝛeposterous iudgement, great contencion, with al vngodly liuyng.

VVHEREFORE, as you haue any zeale to the righte & pure honoꝝing of God: as you haue any regarde to your awne soules, and to the life that is to come, whiche is bothe without pain & without ende, applie your selves chiefti aboue al thyng, to reade & to heare goddes woꝛdc, marke diligently therin what his will is you shal do, & with all your endeuour applie your selves to folowe thesame. Firste you must haue an assured faith in God, & geue your selves wholly vnto him loue him in prosperitie and aduersitie, & dꝛead to offende hym euermore. Then, foꝝ hys sake, loue al men, frendes & foes, because they be his creation and ymage, & redeemed by Chꝛiste as ye are. Caste in your myndes howe you maye do good vnto all men vnto your powers, and hurte no man. Obeie al your superioꝝ & gouernoures, serue your Masters faithfully and diligently, aswel in their absence as in their pꝛesence, not foꝝ drede of punishment onely, but foꝝ conscience

An exhorta-
tion to the ke-
ping of Gods
des commaū
dementes.

A bꝛiefe re-
herſal of god-
des commaū
dements.

Of workes

for sake, knowynge that you are bound so to do by Gods commaundementes. Disobey not your fathers and mothers, but honoꝛ them, helpe the and please them to your power. Oppresse not, kil not, beate not, neither slaundze noꝛ hate any man: but loue al men, speake wel of all mē, helpe & succour eucry man as you maye, yea euē your enemies that hate you, that speake euill of you, & that doo hurte you. Take no mānes gooddes, noꝛ couete your neighbours gooddes wꝛōgfully, but content your selfes with that, whiche ye get truely, and also bestowe your awne gooddes charitably as nede and case requireth. Fle all ydolatrie, witchcrafte, & periury: Commit no maner of adultery, fornicacion, noꝛ other vnchastnes in will noꝛ in dede with any other mānes wyfe, widowe, mayde oꝛ otherwise. And trauailing cōtinually during your lyfe thus in the obseruinge the commaundementes of God (wherein consisteth the pure pꝛincipall & direct honour of God, and whiche God hath ordeined to be the righte trade and pathwaie vnto heauen:) You shall not faile as Chꝛist hath promised, to come to that blessed and eternall life, where you shall lyue in gloꝛy and ioye with God foꝛ euer. To whome be laude, honour and imperi foꝛ euer and euer.

Amen.

Of charitie.

CAn homilie of christian loue and charitie.



If al thinges that be good to be taught vnto Ch�istian people, there is nothing moze necessarie to be spoken of, and daily called vpon, then Charitye, as well, for that all maner of workes of righteousness be contained in it, as also that the decaye therof, is the ruyne of the worlde, the banyshment of vertue, and the cause of all vice. And for so moche as almost euery man maketh & frameth to himself Charity after his awne appetite, & how detestable soeuer hys lyfe be, bothe vnto God and man, yet he persuadeth with hym selfe still that he hathe charitye: Therfore you shal heare now a true and playne descripcion of Charitie, not of mens ymaginacion, but of the very wordes and exāple of our sauour Iesus Ch�ist. In whiche description euery man, (as it were in a glasse) maye consider him self, and see plainly without errour, whether he be in the trew charitie or not.

Charitie is to loue God with al our hart, al our lyfe & al our powres & strēgth, With al our hart, that is to say, & our hartes, mynde & studie be set to beleue his worde, to trust in hym, and to loue hym aboue all other thinges that we loue best, in heauen or in earthe. With all our lyfe, that is to say, that our chief ioye and delite be set vpon hym

What char-
ty is.

The loue of
God.

Of charitie.

Math. x.

hym & hys honour, & our whole lyfe geue vnto the seruice of hym aboue all thinges, with hym to lyue and dye, and to forsake all other thinges rather than hym. For he that loueth his father or mother, sonne or daughter, house or lande more then me (saith Christ) is not worthe to haue me. With all our powers, that is to say, & with our handes and feete, with our eyes and eares, our mouthes and tongues, & with al other partes & powers, both of body and soule, we shuld be geuen to the keeping & fulfilling of his commaundementes. This is the first and principall parte

The loue of
thy neighbor

of charite, but it is not the whole: For charite is also to loue euery man, good and euill, frende & foe: And what soeuer cause be geuen to the contrarpe, yet neuertheles to beare good wil & hart vnto euery man, to vse our selues well vnto them aswell in wordes & countenance, as in all our outwarde actes and dedes. For so Christe hym selfe taught, and so also he perfourmed in dede. Of the loue of God he taught in this wise, vnto a doctoz of the lawe that asked hym, which was the great and chief commaundment in the lawe: Loue thy lord God (sayd Christ) with all thy hart, with all thy lyfe & with all thy mynde. And of the loue that we ought to haue emonge our selves eche to other, he teacheth vs thus, you haue heard it taught in tymes past: Thou shalt loue thy frend, and hate thy foe, but I tell you loue your ennemys, speake well of the that dis-
fame you & speake euill of you, doo well to them

Math. v.

that

Of charitie.

that hate you, praye for them that bere a persecute you, that you may be the childre of your father that is in heauen. For he maketh his sonne to ryse bothe vpon the euill and good, & sendeth rayne to iust and vniust. For yf you loue them Math. v. that loue you, what reward shall you haue? Do not the publicans lyke wyse? And yf you speake well only of them, that be your brethren & decre beloued frendes, what great matter is that? Do not the Heathen the same also? These be the very wordes of our Sauioꝝ Chyist him self touching the loue of our neighbor. And for as much as the Pharisees (with their moost pestilent tradicions, false interpretacions and gloses) had corrupted, and almoost cleerly stopped by this pure wel of Goddes liuely worde, teaching, that this loue & charitie perteyned only to a mans frendes, and that it was sufficient for a man to loue them whiche do loue hym, and to hate his fooes: therefore Chyist opened this well agayn, purged it, & scoured it, by geuing vnto his godly law of charitie, a true & clere interpretation, which is this: That we ought to loue euery man, both frende and foe, adding therto, what comodity we shal haue therby, and what incomodity by doing the contrary. What thing can we wishe so good for vs, as the eternal heauely father to repute & take vs for his childre? And this shal we be sure of (saith Chyist,) yf we loue euery man without exception. And yf we do otherwise (saith he) we be no better then the Pharisees, Publicanes, and

J. i.

Heathen,

Of charitie.

Heathē, & shal haue our reward with thē, that is, to be excluded frō the nōber of Gods electe children, & frō his euerlasting inheritaunce in heauē.

THVS of true charitie, Chyste taught, that euery man is bounde to loue God aboue all thinges, and to loue euery man, frende and foe. And thus lyke wise he did vse hym selfe, exhortinge his aduersaries, rebuking the faultes of his aduersaries, & whan he coulde not amēde them, yet he prayed for them. First he loued God his father aboue all thinges, somuche that he sought not his awne glory & will, but the glory and wil of his father. ¶ I seeke not (sayd he) myne awne will, but the will of hym that lent me. ¶ Noz he refused not to dye, to satisfie his fathers wil, Ioh.v. saynge, yf it may be, let this cup of death go frō me, yf not, thy will be done, and not myne. He loued not onely hys frendes, but also hys enemies, which (in their hartes) bare exceding great hatred against him, and in their tongues spake all euill of him, and in their actes & dedes pursued him, with all their might and power, euen vnto death. Yet all this notwithstandinge, he withdrew not his fauour from them, but stil loued thē, preached vnto thē, of loue rebuked their false doctrine, their wicked liuing, and did good vnto them, paciētly accepting, what soeuer they spake, or dyd against him. When they gaue hym euill wordes, he gaue none euil agayn, whē they did stryke him, he did not smite agayn, and whē he suffred death, he did not flee them, noz threatē them,

Mat.xxvi.

Of charitie.

them, but prayed for them, & referred all thinges to his fathers wil. And as a shepe þat is led vnto the Shambles to be slayne, & as a lambe that is shorne of his flese, make no noyse nor resistence, euenso went he vnto his death, without any repugnaunce or opening of his mouthe, to saie any euill. Thus haue I described vnto you, what charitie is, aswel by the doctrine, as by the exāple of Christ hym self. Wherby also euery man may without errour know hym self, what state & condition he standeth in, whether he be in charitie, (and so the child of the father in heauen) or not. For, although alinoost euery man perswadeth hym selfe to be in charitie, yet let hym examyne none other man, but his awne harte, his lyfe & conuersacion, and he shall not be deceyued, but trully decerne and iudge whether he be in perfite charity or not. For he that foloweth not his awne appetite and will, but geueth hym selfe earnestly to God, to doo all his wil and cōmaundemētes, he maye be sure, that he loueth God aboue all thinges, and els surely he loueth hym not what soeuer he pretēde: As Christ sayd, yf ye loue me, kepe my commaundementes. For he that knoweth my commaundementes, and kepeth them, He it is (saith Christ) that loueth me. And agayn he sayth: he that loueth me, wil kepe my worde, and my father will loue hym, and we will bothe come to hym, and dwell with hym. And he that loueth me not, will not kepe my wordes. And likewise, he that beareth good harte & mynde, &

Esaie. liii.
Act. viii.

Ioh. xiiii.

Of charitie.

i. Ioh. iiii.

vseth well his tongue and dedes vnto euery mā frende and foe, he maye knowe therby that he hath charitie. And then he is sure also, that almighty God taketh hym for his deere beloued sonne, as Iainct Iohan saith: Hereby manifestly are knowen the childzen of God, from the childre of the deuill. For whosoener dothe not loue hys brother, belongeth not vnto God.

Agaynst carnal men, that will not forgiue their enemyes.

B V T the peruerse nature of mā, corrupt with synne, and destitute of Gods worde and grace, thinketh it against al reason, that a man should loue his ennemy, and hath many perswasions, whiche induceth hym to the contrary. Agaynst all whiche reasons, we oughte aswell to set the teaching, as the liuinge of oure sauour Christ; who louing vs (when we wer his enemies) doth teache vs to loue our enemyes. He dyd paciētly take for vs many reproches, suffered betyng, & moost cruel death. Therfore we be no membes of hym, yf we will not folowe hym. Christ (sayth Iainct Peter) suffred for vs, leauing an example that we shuld folowe hym.

i. Petri. ii.

F V R T H E R M O R E, we muste consider that to loue our frendes, is no more but that whiche theues, adulterers, homicides, and all wicked persones doo: in somuche, that Jewes, Turkes, Infideles, and all brute beastes, doo loue them that be their frendes, of whome they haue their lyuing, or any other benefites. But to loue enemyes, is the prope condicion onely of them, that be the childzen of God, the disciples & folowers of

Of charitie.

of Christ. Notwithstanding, mannes frowarde & corrupt nature, wayeth ouer decepely many tymes the offence and displeasure done vnto him by enemies, and thinketh it a burden intollerable to be bounde to loue them, that hate hym. But the burden shuld be easy ynough, yf on (the other side) euery man woulde consider, what displeasure he hath doon to his enemy agayne, and what pleasure he hath receyued of his enemy. And yf we fynde no egall recompence, neither in receyuing pleasures of our enemy, nor in rendering displeasure vnto hym agayne: then let vs ponder & displeasures, whiche we haue done against almighty God, howe often, and how greuously we haue offended hym. Wherof, yf we will haue of God forgiveness, there is none other meane but to forgive thoffences, done vnto vs, whiche be very small in comparison of our offences done agaynst God.

AND yf we consider that he, whiche hath offended vs, deserueth not to be forgiven of vs, let vs consider agayne that we much lesse deserue to be forgiven of god. And although our enemy deserue not to be forgiven for hys awne sake, yet we ought to forgive hym for Gods loue, consideringe how great & many benefites we haue receiued of hym, without our desertes, and that Christ hath deserued of vs, that for hys sake we should forgive them their trespasses committed agaynst vs.

BUT here maye ryse a necessary question to

Of charitie.

be dissolued: If charitie require to thiike, speake, & doo wel vnto euery man, both good and euill: How can magistrates execute iustice vpon malefactours, with charitie? How can thei cast euil men in pryson, take awaye their gooddes, & somtyme their lyues, according to lawes, yf charitie will not suffer them so to doo?

Charitie
hath .ii. offi-
ces.

HERE VNTO is a playne & a bryefe answer, that plagues and punyshementes be not euill of them selves, yf they be well taken of innocētes, & to an euill man, they are bothe good and necessary, & maye be executed, accordinge to charitie, and with charitie should be executed. For declaration wherof, you shal vnderstande, that charitie hath two offices, the one cōtrary to the other, and yet bothe necessary to be vled vpon men of contrary sorte, and dispolicion. The one office of charitie is, to cherishe good and innocent men, not to oppresse them with false accusaciōs, but to encozage them with rewardes to do well, and to perseuer in well doyng, defending them with the sword frō their aduersaries. And þe office of Bishops and Pastors, is to prayse good mē for well doyng, that they maye perseuer therein, and to rebuke & correct by the worde of God, the offences & crimes of all euill disposed persones. For þe other office of charitie is, to rebuke, correct & punish the vice, without acceptacion of persons, and this is to be vled against them only, that be euil men & malefactours. And þe it is as well the office of charitie, to rebuke, punish, and correcte them
that

Of charitie.

that be euill, as it is to cherishe and rewarde the
that be good and innocent. Sainct Paule declara
reth, (writting to the Romaines) sayng: that the Roma. xiii
high powers are ordeined of God, not to be dyed
full to the that doo wel, but vnto malefactours,
to drawe the swoorde, to take vengeance of him
that committeth the sinne. And sainct Paul bid-
deth Timothe, constatly and vehemently, to re- i. Timo. v.
buke synne, by the worde of God. So that bothe
offices should be diligently executed to impugne
the kyngdome of the deuill: the preacher with þ
worde, and the gouernour with the swourde.
Els they loue neyther God, nor them whome
they gouerne, yf (for lack of correction) they wil-
fully suffre God to be offended, and them whome
they gouerne to perishe. For as every louing fa-
ther correcteth his naturall sonne, when he doth
amysse, or els he loueth hym not: soo all gouer-
nours of Realmes, Countreys, Townes, & hou-
ses, shuld louingly correcte them, which be offen-
ders vnder their gouernaunce, and cherishe the
whiche lyue innocently, yf they haue any res-
pecte, either vnto God and their office, or loue
vnto them, of whome they haue gouernaunce.
And suche rebukes and punishmentes of them
that offende, must be done in dewe tyme, least by
delay, the offendoys fal headlinges into all ma-
ner of mischief, and not onely be euill the selues,
but also do hurt vnto many men, drawing other
by their euill example, to syn and outrage after
them. As one thief may bothe robbe many men,
and

Of charitie.

and also make many thefes, and one sedicious person may allure many, and noye a hole towne or contrey. And suche euill personnes that be so great offenders of God, & the comon weale, charitie requireth to be cut of from the body of the comen weale, lest they corrupt other good & honest personnes: lyke as a good surgyne cutteth awaye a putrified, and festred membze, for loue he hath to the whole body, least it infecte other membzes adioyning to it. Thus it is declared vnto you, what trew charitie or christian loue is, so playnly, that no man nede to be deceyued. Which loue whosoever kepeth, not only toward God (whome he is boude to loue aboue all thinges) but also toward his neighbour, aswel frēde as foo, it shall surely kepe hym from all offence of God, and iust offence of man. Therfore beare well awaye thys one shorthe lesson, that by true christian charitie, God ought to be loued aboue all thinges, and al men ought to be loued, good and euil, frende and foo, & to all suche we ought (as we maye) to doo good: those that be good, of loue, to encourage & cherish, because they be good, and those that be euill, of loue to procure theyr correccion and dewe punishment, that they may therby, eyther be brought to goodnes, or at the lest, that God and the comen welth may be the lesse hurte and offended. And yf we thus directe our lyfe, by christian loue & charitie, then Christ doth promyse, and assure vs, that he loueth vs, that we be the chyldzen of our heauenly father,
reconciled

Of charitie.

reconciled to hys fauoure , very membes of
Christ , and that after thys shorte tyme of thys
pzeent and mortall lyfe, we shall haue with him
eternall lyfe , in hys euerlastyng kyng-

doine of heauen: Therfore to hym

with the father and holy goost,

be all honour and glory,

now and euer.

Amen.

C.t.

Of swearing.

C Agaynst swerynge and periury.



Almyghtye God, to the entente hys
molte holy name should be had in
honour, and evermore be magni-
fied of the people, comaundeth that
no man should take his name vayne-
ly in hys mouth, thet enyng pu-
nyshment vnto him, that vnreuerently abuse-
th yt, by swering, forswering, and blasphemie. To
the entente therfore, that this commaundement
maye be the better knowen and kepte, yt shall be
declared vnto you, bothe how it is lawfull for

How and in
what causes
it is lawfull
to swear.

Christian people to swear: & also what peryll &
daunger it is vayne-ly to swere, or to be forsworne.
Fyrst, when Iudges require othes of the peo-
ple, for declaration of the treuth, or for executiō
of iustice, this maner of swering is lawfull. Also
when men make faithfull promyses with attesta-
cion of the name of God, to obserue couenātes,
honest promyses, statutes, lawes, & good custo-
mes, as Christian princes do in their conclusiōs
of peace, for conseruatiō of cōmon welthes: And
pryuate persons, promise their fidelitie in ma-
trimonie, or one to an other in honest and trewe
frendship: And all men, when they do swear to
kepe commune lawes, or locall statutes, & good
customes, for dew ordre to be had & continued
amonge men: when subiectes do swear to be
trew and faythful to their kynge & soueraigne
lo, de,

Of swearing.

lorde: And when iudges, magistrates, and officers, swear, trewly to execute their offices: & when a man wolde affirme the treuth, to the settinge furth of Gods glozie (for the saluacion of the people) in opē preaching of the Gospel, or in geuinge of good counsaile, priuately for their soules health. All these maner of swearinges, for causes necessarie & honest, be lawfull. But when men do swear of custome, in reasonyng, bryng and sellynge, or other dayly communication (as many be cominē & great swearers) suche kynde of swearing is vngodly, vnlawfull, and prohibited by the commaundement of God. For such swearing is nothing elles, but taking of Gods holy name in vayne. And here is to be noted, that lawfull swearing is not forbid, but commaunded of almightie God. For we haue examples of Christ, and godly men in holy scripture, that dyd swear them selues, and required othes of other likewise. And Gods commaundement is: thou shalt dreade thy lorde God, & shalte swear by hys name. And almightie God by his prophet Dauid sayth: All men shall be praysed, that sweareth by hym.

Deut.vi.

Psal .lxii.

THVS dyd our sauour Christ swear diuerse tymes, saynge: verely verely. And saint Paule swearith thus: I call God to witnesse. And Abrahā (waring olde) required an othe of hys seruaunt, that he shulde procure a wyfe for hys sonne Isaac, whiche shulde come of hys awne kyndred; and the seruaunt dyd swear that

Gen.xxiii

Of swearing.

he woulde performe hys masters will. Abrahā also beyng required, dyd sweare vnto Abimelech, þ king of Geraris, that he should not hurt him, noz his posteritie. And so lykewise did Abimelech sweare vnto Abraham. And Dauid dyd sweare to be, and continew a faythfull frende to Ionathas, & Ionathas dyd sweare to become a faythfull frende vnto Dauid.

Gene. xxi.

Hebre. vi.

Hiere. iiii.

ALSO, God once commaunded, that yf a thyng were layd to pledge to any man, oꝛ lefte with hym to kepe, yf thesame thing were stolne, oꝛ lost, that the keper therof shuld be swozne before iudges, that he dyd not conuey it away, noz vsed any deceite, in causinge the same to be conueyd away, by hys consent oꝛ knowledge. And saint Paul sayth: that in al matters of controuerisie betwene two persones, where as one saith yea, and the other naye: so as no dew prose can be had of the treuth, the ende of euery suche controuerisie must be an othe ministred by a iudge. And mozeouer, God by the Prophet Hieremie sayth: Thou shalt sweare, the loꝛde liueth, in trueth, in iudgement, in rightcousnes. So that who so sweareth whē he is required of a iudge, let hym be sure in hys conscience, that his othe haue these thre cōdicions, & he shal neuer nede to be afrayed of periury.

What condicions a lawfull othe ought to haue.

F Y R S T he muste sweare, that he sweareth truly, that is, he must (secluding all fauour and affeccio to the parties) haue the trueth only before hys eyes, and foꝛ loue therof, saye & speake that

Of swearing.

that, which he knoweth to be trueth, and no further. The secōde is: he that taketh an othe, must do it with iudgement, not rashely and vnadvisedly, but soberly, considering what an othe is. The thyrde is: he that sweareth, must sweare in rightwisnes, & is, for the very scale & loue, which he beareth to & defence of innocēcie, to the mayntenance of the trueth, and to rightwisenes of the matter or cause, all profite, disprofite, all loue, & fauoure vnto the persone, for frendship or kyndred, layd aparte. Thus an othe, (yf it hath with it these thre cōditions) is a parte of Gods glozy, whiche we are bounde by hys commaundement, to gyue vnto hym. For he willeth that we shall sweare onely by hys name: Not that he hath pleasure in our othes, but lyke as he commaunded the Jewes to offre sacrifices vnto hym, not for any delight that he had in them, but to kepe the Jewes from committing of Idolatrie: so he commaunding vs to sweare by hys holy name, doth not teach vs, that he delighteth in swearing, but he thereby forbiddeth al men to gyue hys glozy to any creature, in heauen, earthe, or water. Hetherto you se that othes lawfull, are commaunded of God, vled of Patriarches & Prophets, of Christ himselfe, and of hys apostle Paule. Therfore Christen people muste thinke lawfull othes, both Godly and necessarie. For by lawfull promises and couenauntes confirmed by othes, princes & there countreys are confirmed in comen tran-

Why we be willed in scripture to sweare by the name of God.

Comodities had by lawfull othes made and obserued.

Of Swearing.

quellitie and peace. By holy promises, with attestation of Gods name, we be made liuely membez of Christ, when we p[ro]fesse his religio[n] receyuing the Sacrament of baptisme. By like holy p[ro]mise, the sacramēt of matrimonie knyteth man and wyfe, in perpetuall loue, that they desire not to be separated, for any displeasure or aduersitie, that shall after happen.

BY lawfull othes, whiche kynges, p[ri]nces, iudges, and magistrates do sweare, commune lawes are kepte inuiolate, iustice is indifferētly ministred, innocent persones, orphanes, widdowes, and pooze men, are defendid from murthers, oppressers, and theses, that they suffre no wrong, nor take any harme. By lawfull othes, mutuall societie, amitie, and good ord[er] is kept continually in all cōmunalties, as borowghes, cyties, townes, and villages. And by lawfull othes, malefactours are serched oute, wronge doers are punished, and they whiche sustayne wronge, are restored to their right. Therefore lawfull swearyng can not be euell, whiche byngeth vnto vs, so many godly, good, and necessa[ri]e commodities. Wherefore when Christe so earnestly forbade swearing, it maye not be so vnderstandyd, as though he dyd forbide all maner of othes, but he forbiddeth all bayne swearyng, and forswearing, both by God and bys creatures, as the comū[n]e vse of swearing, in byp[er]ing, selling, and in our dayly communication, to thentente euery Christen mans worde, shoulde be as well

Bayne swea-
ring forbid-
den.

Of Swearing.

well regarded in suche matters, as yf he shoulde confirme his communication with an othe. For euery Christen mans worde(sayth saint Hierome) shoulde be so trew, that it shoulde be regarded as an othe. And Chrysostome witnessinge þe same, sayth: Yt is not conueniēt to sweare: For what nedeth vs to sweare, when yt is not lawfull for one of vs, to make a lye vnto another.

Peraduenture some wyl saye: I am compelled to sweare, for elles men that do comen with me, or do bye and sell with me, wil not beleue me. To this answereth saint Chrysostome, that he that thus sayth, shewith him selfe to be an vniust, and a deceitfull person: for yf he were a trustie man, and his dedes taken to agre with his wordes, he shoulde not nede to sweare at all. For he that vseth truthe and playnnes in hys barganyng and communication, he shall haue no nede by suche bayne swearing, to bring hym self in credence with his neyghbours, nor his neyghbours wil not mistrust his saynges. And yf his credence be so moche lost in dede, that he thinketh no mā wil beleue hym, without he sweare, than he maye well thinke, his credence is cleane gone. For treuth it is(as Theophilactus writeth) that no man is lesse trusted, thā he that vseth moche to sweare. And almightie God by the wise man sayth: That man whiche sweareth moche, shalbe full of synne, and the scourge of God, shall not departe from his house.

Eccl. xxiii.

B V T here some men will saye, for excusinge
of

Of Sweating.

of their many othes in their dayly talke, why
shoulde I not sweare, when I sweare trewly &
To suche men it maye be sayde: that though
they sweare trewly, yet in swearing often vnad-
visedly, for trifles, without necessite, and when
they shoulde not sweare, they be not without
faulte, but do take Gods moste holy name in
vayne. Moche more vngodly and vnwise men,
are they, that abuse Gods moste holy name, not
onely in buyng & selling of small thinges dayly
in al places, but also eating, drinking, playng,
commoning, and reasoning. As yf none of these
thynges might be done, except in doyng of thē,
the most holy name of God be commonly vsed, &
abused, vayne and vnreuerently talked of,
sworne by and forsworne, to the breakyng of
Gods commaundement, and procuremēt of his
indignacion. And aswell they vse the name of
God in vayne, that by an othe make lawfull
promises of good and honest thynges, and per-
forme them not, as they whiche do promise euil
and vnlawful thinges, & do performe the same.
Of suche men that regarde not their Godly pro-
mises, confirmed by an othe, but wittingly and
wilfully breaketh thē, we do reade in holy scrip-
ture, two notable punysshmentes. First Josue &
the people of Israel made a leage, and faithfull
promise of perpetual amitie and frendship with
the Gabaonites: notwithstanding, afterwarde
in the dayes of wicked Saul, many of these Ga-
baonites were murdered, contrary to the sayd
faithfull

Lawfull
othes & pro-
misses would
be better re-
garded.

Of Swearing.

faithfull promes made. Wherwith, almightie God was so sore displeased, that he sent an vniuersall famyn, vpon the whole countre, whiche cōtinewed by the space of thye yeares. And God wolde not withdraue hys punishment, vntyll the sayd offence was reuenged, by the death of seuen sonnes, or next kynsmen of kyng Saul. ii. Reg xi. Also, where as Sedechias, king of Hierusalem, had promised fidelitie, to the kyng of Chaldea: afterward, whē Sedechias, cōtrary to his othe and alleageaūce, dyd rebel agaynst kyng Nabugodonosor: thys heathen kyng, by Gods permissiō, inuading the lande of Jewry, and besegging the citie of Hierusalem, compelled the said kyng Sedechias to flee, and in fleyng, toke him prysoner, slewe hys sonnes before hys face, and put out both hys eyes, and byndinge hym with cheynes, ledde him prysoner miserably into Babylon.

THVS doth God shew playnly, how moche he abhorreth brekers of honest promises, cōfirmed by an othe made in his name. And of them, that make wicked promises by an othe, & will perforce the same: we haue exāple in the scripture. Chiefly of Herode, of y wicked Jewes, & of Jephthah. Herode promised by an othe vnto the damosel, whiche daūsed before hym, to geue vnto her, whatsoeuer she woulde aske, when she was instructed before, of her wicked mother, to aske the head of saint Jhon Baptiste. Herode, as he toke a wicked othe, so he moze wickedly perfour

Unlawfull
othes & prom-
ises are
not to be
kept.

Matt. xiiii.

Of swearing.

Acto. xxiij.
Iudi. xi.

med the same, and cruelly slew the moost holy Prophet. Likewyse dyd the malicious Jewes make an othe, cursinge them selves, yf they dyd, either eat or drynke, vntil they had slayne saint Paule. And Jephthe, when God had geuen to hym victorie, of þe chyl dren of Ammon, promised of a folishe deuotion, vnto God, to offre for a sacrifice vnto him, that persone, which of his awne house should fynde mete with hym, after hys returne home. By force of which sonde and vnadvised othe, he dyd slee hys awne, & onely daughter, whiche came out of hys house, with myrth & ioye, to welcome hym home. Thus the promyse, whiche he made mooste folishely to God, agaynst Gods eternal will, and the law of nature, mooste crewelly he perfourmed, so committing agaynst God, double offence. Therfore, whosoever maketh any promyse, bynding hym selfe therunto by an othe, let him forsee, that the thyng, whiche he promiseth, be good, honest, and not agaynst the comraundement of God, and that it be in oure awne power, to perfourme it iustly. And suche good promises muste all men kepe, euer more assuredly: But yf a man at any tyme shall, either of ignoraunce, or of malice, promise and sweare, to do any thing, which is either agaynst the lawe of almightie God, or not in hys power to perfourme: let hym take it, for an vnlawfull and vngodly othe.

Agaynst per-
iury.

NOVV some thyng to speake of periury, to
thentent you should know, how great and gre-
uous

Of swearing.

uous an offence agaynst God thys wilfull per-
iury is: I will shewe you, what it is to take an
othe, befoze a iudge, vpon a boke. Fyrst, when
they leying their handes vpon the Gospel boke
do sweare trewly to inquire, and to make a trew
presentment of thinges, wherwith they be char-
ged, and, not to let from sayng the trueth, and
doyng trewly, for fauour, loue, drede, nor malice
of any person, as God maye helpe them, and the
holy contentes of that boke. They must cōsider,
that in that boke is cōtained, Gods euerlasting
trueth, hys most holy and eternal worde, wher-
by we haue forgeuenes of our synnes, & be made
inheritors of heaue, to liue for euer, with Gods
aungels and hys sainctes, in ioye and gladnes.
In the Gospel boke is contayned also, Gods
terrible threates to obstinate synners, that wil
not amende their lyues, nor beleue the trueth of
God, his holy worde, and the euerlasting payne
prepared in hell, for ydolaters, hypocrites, for
falle and bayne swearers, for periured men, for
falle witnes berers, for false cōdemners of in-
nocent and gittles men and for them, which for
fauour, hideth the crimes of malefactours, that
they shoulde not be punysshed. So that, who so
euer wilfully forsweareth hyin selfe, vpon Chri-
stes holy euangelie, they vtterly forsake Gods
mercie, goodnes and trueth, the merites of oure
sauour Chyistes natiuite, lyfe, passion, death, re-
surrection, and ascencion. They refuse the for-
geuenes of synnes, promysed to all penitēt syn-
ners

Of swearing.

ners, the ioyes of heauen, the cōpanie with angels and sainctes for euer. All whiche benefites and comfortes, are promised vnto true Christiā persones, in the Gospel. And they, so beyng forsworne vpon the Gospel: do betake them selues to the deuilles seruice, the Maſtre of all lyes, falshed, deceyte, & periury, prouokynge the great indignation, and curse of God, agaynst them in this lyfe, and the terrible wrathe and iudgemēt of our sauour Christe, at the great daye of the last iudgement, when he shall iustly iudge, both the quicke & the dead, accordinge to their workes. For, whosoever forsaketh the trueth, for loue or displeasure of any man, or for lucre and profite to hym selfe, doth forsake Christ, & with Judas betraieeth him.

Though per-
iury escape
here vnspied
and unpun-
ished, yet shall
not do so
euer.

Mala.iii.

Zacha.v.

AND although, suche periured mens fals-
shod, be now kepte secret, yet it shall be opened
at the last daye, when the secretes of all mē's har-
tes, shall be manifest to all the worlde. And then
the trueth shall appere, and accuse them, and
theire awne conscience, with all the blessed com-
panie of heauē, shall beare witnes truely against
them. And Christ the rightwise iudge, shall then
iustly condempne them, to euerlastyng shame &
death. This syn of periury, almightie God by
the prophet Malachie, doth threatē to punyshe
soze, saynge vnto the Jewes. I will come to
you in iudgemēt, and I will be a swifte witnes,
and a sharpe iudge vpon sorcerers, adulterers, &
periured persones. Which thing to the prophet
rie,

Of swearing.

zacharie, God declareth in a visiō, wherein þe prophet sawe a booke flyng, whiche was twēty cubites lōg, & ten cubites broade, God sayng then vnto hym. This is the curse, that shall go forth vpon the face of the earth, for falshode, false swearing, & periury. And this curse shall entre into the house of the false man, and into the house of the periured man, and it shall remayne in the middest of his house, and consume him, the tymbre, and stones of his house. Thus you see, how moche God doth hate periury, & what punishment God hath prepared for false swearers, and periured persones.

THVS you haue harde, how, & in what causes: it is lawfull for a Christian man to sweare. Ye haue harde, what properties, and condicions, a lawfull othe must haue, and also how suche lawfull othes are bothe Godly, and necessary to be obserued. Ye haue harde, that it is not lawfull to sweare vayne, (that is) otherways, then in suche causes, and after suche sort as is declared. And fynally, ye haue harde, howe damnable a thyng it is, either to forswear our selfe, or to kepe a vnlawful & vnaduyssed othe. Wherefore, let vs earnestly cal for grace, that all vayne swearing & periury set a part, we may onely vse suche othes, as be lawfull & Godly. And that we maye truly, without al fraude obserue thesame: accordinge to Gods will and pleasure. To whome with the sonne and holy goost, be all honor and glory. Amen.

A sermon, how daunge- rous a thyng it is, to decli- ne from God.

Eccle. x.



Osee. v.

If oure goynge from God, the
Wilemā sayth: that Pride was
the firste begynnyng, for by it
mannes hartewas turned from
God his maker. For pride (saith
he) is the fountayn of all sinne,
he that hath it, shalbe ful of cur
synges, and at the ende, it shall ouerthrow hym.
And, as by pride and synne, we go from God, so
shall God and all goodnes with hym, go from
vs. And the prophēt Osee doth plainly affirme:
that they, which go awaye stil from God, by vi-
cious liuyng, and yet woulde go about to paci-
fie him otherwise, by sacrifice, and entertain him
thereby, they labour in vayne. For, notwithstanding
all their sacrifice, yet he goeth stil awaye
from them. For so muche, (sayth the prophēt) as
they do not applie their mynde, to retorne to
God, although they go about with whole floc-
kes and herdes, to seke the Lorde, yet they shall
not fynde hym, for he is gone awaye from them.
But as touchyng our turnyng to God, or from
God: You shall vnderstand, that it may be done
diuerse wayes. Some tymes directly, by ydola-
try, as Israel and Juda then did: Some tymes
men go frō God, by lacke of fayth, and mistru-
stinge of God, wherof Elsie speaketh in this
wise:

Of declining from God.

wise: Wo to them that go downe into Egypt, to
seke for helpe, trustyng in horses, and haupyng
confidence in the nombꝛe of chariottes, & puis-
sance of horsemen. They haue no confidence in
the holy God of Israel, noꝛ seke for the lord: But
what foloweth: The Lord shall let hys hand fal
vpon them, and downe shall come, both the hel-
per, and he that is holpe. They shalbe destroyed
all together.

Esai. xxxi.

SOME tyme men go from God, by the neg-
lectyng of hys commaundementes concernyng
their neighbours, whiche commaundeth them,
to expresse hartie loue, towarde euery man, as
Zachary sayd vnto the people in Gods behalfe: Zacha. vii
Geue true iudgement, shewe mercy, and com-
passion euery one to his bꝛother. Vinagyn no de-
ceipt towarde wydowes, oꝛ chyldꝛen fatherles
and motherles, towarde straunger oꝛ the pooꝛe:
let no man forge euill in his harte, agaynst his
bꝛother. But these thinges they passed not of,
they turned their backes, and went their waye,
they stopped their eares, that they mighte not
heare, they hardened their hartes, as an Ada-
mant stone, that they might not liste to the lawe
and the wordes, that the Lord had sent thꝛough
his holy spirit, by hys auncient Prophetes.
Wherfoze the Lord shewed hys great indigna-
cion vpon them: It came to passe (sayth the Pro-
phet) euen as I tolde them, as they woulde not
heare, so when they cried, they were not harde,
but were disperſed into all kyngdomes, whiche
they

Hiere. vii.

Of declinyng from God.

they neuer knewe: and their land was made desolate. And to be short, all they, that maye nat abyde the worde of God, but folowing the persua-
sions, & stubburnes of their awne hartes, goo
Hiere. vii. backward, and not forwarde (as it is sayd in Je-
remy) they go and turne away from God. In
Orige. su- per Exod. homi. xii. so moche that Origene sayth. He þ with mynde,
with study, with dedes, with thought and care
applieth him selfe to Gods worde, and thinketh
vpō his lawes, day and night, geueth him selfe
wholy to God, and in his p̄ceptes & commaū-
dementes is exercised: this is he, that is turned
to God. And on þ other parte (he saith). Whoso-
euer is occupied with fables & tales, when the
worde of God is reherſed: he is turned frō God.
Whosoever in tyme of readyng Gods worde,
is carefull in hys mynde, of worldly busynes, of
money, or of lucre: he is turned frō God. Who-
soever is entangled with þ cares of possessions,
filled with coueteousnes of ryches, whosoever
studieth, for the glory and honour of this world:
he is turned frō God. So that after his mynde,
whosoever hath not a special mynde to þ thyng
that is commaunded, or taught of God: he that
doth not listē vnto it, imbrace and print it in his
hart, to the intēt, that he may duely fashion hys
lyfe thereafter, he is playnly turned from God,
although he do other thinges, of hys awne de-
uocion and mynde, whiche to hym semeth better
and moze to Gods honor. Whiche thyng to be
true, we be taught and admonished in the holy
scripture

Of Declinyng from God.

scripture, by example of king Saul, who beyng commaunded of God by Samuel, & he should i Reg. xv. kyl al the Amalechites, and destroye the clerely with their goodes, and cattals: Yet he, beyng moued, partely with pitie, & partely (as he thought) with deuocion vnto God, saued Agag their kyng, and all the chief of their cattall, therewith to make sacrifice vnto God. Wherewithall God beyng displeased highly, sayd vnto the prophet Samuel: I repente, that euer I made Saul a kyng, for he hath forsaken me, and not folowed my wordes: and so, he commaunded Samuel to shewe hym. And when Samuel asked, wherfoze (contrary to Gods worde) he had saued the cattel, he excused & matter, partly, by feare, sayng he durst do none other, for that & people woulde haue it so: partely, for that they were goodly beastes, he thought God would be content, seying it was done of a good intent, and deuocion to honor God, with the sacrifice of them.

B V T Samuel, reproving all suche intentes and deuociōs (seme they neuer so much to Gods honoꝝ) yf they stāde not with his worde (wherby we may be assured of hys pleasure) sayd in thys wyle: Would God haue sacrifices & offerings? oꝝ rather that his worde shoulde be obeyed? To obeye hym, is better then offerings, & to listen to hym, is better then to offre the fatte of Rammes. Yea, to repine agaynst his voyce, is as euill as the sinne of diuinacion, and not to agre to it, is lyke abhominable ydolatry. And now, foꝝ as

Of declining from God.

much as thou hast cast away, the worde of the
Lorde, he hath cast awaye the, that thou shouldest
not be kynge.

The turning
of God from
man,

BY all these examples of holy scripture, we
maye knowe, that as we forsake God: so shal he
euer forsake vs. And what miserable state doth
consequently, and necessarily folowe therupon,
a man may easely consider, by the terrible threat-
nynges of God. And although, he consider not
all the sayde miserie, to the vttermost, beyng so
great, that it passeth any mannes capacitie, in
this life, sufficiently to consider the same: yet he
shall soone perceyue somuche therof, that yf his
hart be not more then stony, or harder then the
Adamant, he shall feare, tremble and quake, to
call the same to his remembraunce.

FIRST the displeasure of God towarde vs,
is comonly expressed in the scripture, by these
two thynges: by shewyng his fearefull counte-
naunce vpon vs, and by turning his face or hi-
ding it from vs. By shewyng his dreadfull coun-
tenaunce, is signified his great wrath, but by tur-
ning his face or hidinge therof, is many tymes
more signified, that is to say, that he clerely for-
saketh vs, & geueth vs ouer. The whiche signi-
fications be taken of the properties of mens ma-
ners: For men towordes them, whome they fa-
uour, comonly beare, a good, a chearefull, and a
louing countenaunce, so that by the face or coun-
tenaunce of a man, it doth comonly appere, what
will or mynde he beareth towordes other. So
when

Of Declinyng from God.

When God doth shew his dreadfull countenaunce
towards vs, that is to say, doth send dreadfull
plagues, of sword, fainyne, or pestilence vpon vs,
it appeareth that he is greatly wroth with vs.
But when he withdraweth from vs his worde,
the right doctrine of Christ, his gracious assi-
stence and ayde, (whiche is euer ioynded to hys
worde) and leueth vs to our awne wit, our awne
will and strength: he declareth then, that he be-
ginneeth to forsake vs. For where as God hath
shewed to all them, that truely beleue his Gos-
pel, his face of mercy, in Iesus Christ, whiche
doeth so lighten their hartes, that they (yf they
beholde it, as they ought to do) be transformed
to his ymage, be made partakers of y^e heauenly
light, and of his holy spirite, and be fashioned
to hym, in all goodnes, requisite to the children
of God: so, yf they after do neglecte the same, yf
they be vnthakfull vnto hym, yf they orde not
their lyues, according to his example & doctrine
and to the setting furth of his glozy, he wil take
awaye from the his kingdome, his holy worde,
wherby he should reigne in them, because they
bring not furth the fruit therof, that he loketh
for. Neuertheles, he is so mercifull, & of so long
sufferaunce, that he doeth not shewe vpon vs, that
greate wrothe sodainly, but when we begyn to
shynke from his worde, not beleuing it, or not
expressing it in our liuinges: fyrst he doth sende
his messengers, the true preachers of his worde,
to admonishe vs of our dutie, that as he for his

Of declining from God.

parte, for the great loue he bare vnto vs, deliuered his awne sonne to suffre death, that we, by his death, might be deliuered from death, and be restored, to the life eternall, euermore to dwell with him, & to be partakers, and inheritors with him, of his euerlasting glory, and kyngdome of heauen: so again, that we for our partes, should walke in a Godly lyfe, as becommeth his chyl- dzen to do. And yf this will not serue, but stil we remaine disobedient to his worde and will, not knowing him, not louing him, not fearing him, not putting oure whole trust and confidence in him: and on the other side, to oure neyghbours behauing vs vncharitably, by disdaync, enuy, malice, or by committing mutther, robbery, adultry, gluttony, deceit, lying, swearing, or other like detestable workes, & vngodly behauiour: then he threteneth vs by terrible comminacions, swearing in great angre, that whosoeuer doth these workes, shall neuer entre into hys rest, whiche is the kyngdome of heauen.

N O V V E, yf this gentle monicion and com- minacio together, do not serue, then God wil shew his terrible countenance vpon vs, he wil powre intollerable plagues vpon our heades, and after, he wil take away from vs, all his ayde and assistance, wherewith befoze he did defend vs from all suche maner of calamitie. As the Euangelicall prophete Esai, agreyng with Christes parable, doeth teache vs, sayng. That God had made a goodly vyneyarde, for his beloued childezen, he hedged

Esai.v.

Matt.xxi.

Of declining from God.

hedged it, he walled it round about, he planted it with chosen bynes, and made a turrett in the middes therof, & therin also a wyne presse. And when he looked that it shoulde bring hym furth good grapes, it brought furth wylde grapes: and after it foloweth. Howe shal I shewe you, (sayth God) what I wil do with my byneyard. I will pluck doune the hedges, that it maye perishe, I will breake doune y^e walles, that it may be troden vnderfote: I wil let it lye wast, it shal not be cutte, it shal not be digged, but briers & thornes shal ouergrowe it, & I shal comaunde the cloudes, y^e they shal no more rayne vpon it.

BY these threatenynges we are monished, that if we, whiche are the chosen byneyarde of God, bringe not furth good grapes, that is to saye, good workes, that maye be delectable, and pleasaunt in his sight, when he loketh for them, when he sendeth his messengers, to call vpoⁿ vs for them, but rather bring furth wylde grapes, that is to say, sower workes, vnswete, vnsancty & vnfruitful: then will he plucke awaye all defence, & suffre greuous plagues of famine, & battaile, derth and death, to light vpoⁿ vs. Finally, yf these do not yet serue, he will let vs lye wast, he will geue vs ouer, he wil turne away fro^m vs, he will dygge, and delue nomore about vs, he will let vs alone, and suffre vs to bring furth, euen suche fruit as we wil, to bring furth brambles, byers and thornes, all naughtynes, all vice, and that so abundantly, that they shal

Of Declinyng from God.

cleane ouergrowe vs, suffocate, stragle, and vtterly destroy vs. But they, that in this worlde, liue not after God(but after their awne carnall libertie) perceyue not this great wꝛath of God towardeſ them, that he wil not dygge, noꝝ delue any moze about thē, that he doth let them alone euē to thē ſelues. But they take this for a great benefite of God, to haue all at their awne libertie, and ſo they liue, as carnall. libertie were the true libertie of the Goſpell. But God forbid good people, that euer we ſhoulde deſyre ſuche libertie. For although, God ſuffre ſometimes the wicked, to haue their pleaſure in this worlde, yet the ende of vngodly liuing, is at length eternal deſtruction.

Num. x.

THE murmuringe Iſraelites, had that they lōged, for, thei had quayles ynough, yea, tyl they were wery of thē. But what was þe ende therof, their ſwete meate had ſoure ſauce: euen whiles the meat was in their mouthes, the plague of God lighted vpon them, and ſodainely they died. So, if we liue vngodly, & God ſuffreth vs to folowe our awne willes, to haue our awne delites and plealures, & correcteth vs not with ſome plague, it is no doubt, but he is almoſt vtterly diſpleaſed with vs. And although it be lōg or he ſtrike, yet many tymes, when he ſtriketh ſuche perſons, he ſtriketh them at once, for euer. So, that when he doeth nat ſtrike vs, when he ceaſſeth to afflict vs, to puniſhe, or beate vs, & ſuffreth vs to rūne hed lyngeſ into all vngodlines, and pleaſures
of

Of declining from God.

of this world, that we delite in, without punishment and aduersitie, it is a dreadful token, that he loueth vs no lenger, that he careth no lenger for vs, but hath geue vs ouer, to our awn selves.

As long as a mā doth pꝛopne his bynes, doth digge at the rotes, and doth laie freshe yearth to them, he hath a mynde to them, he percepueth some token of fruitefulness, that may be recovered in them: but when he will bestowe no moꝛe suche coste & laboꝛ about them, then it is a signe that he thinketh, they will neuer be good. And the father, as long as he loueth hys chyld, he looketh angrelly, he correcteth him when he doth amisse, but when that serueth not, and vpon that he ceaseth from correccion of him, and suffereth hym to do what he listeth hym selfe: it is a signe, that he intendeth to disinherit hym, and to cast hym awaye foreuer. So surely, nothing should perce our hart so soꝛe, & put vs in suche horrible feare, as when we knowe in oure consciēce, that we haue greuously offended God and do so continue, and that yet he striketh not, but quietly suffereth vs in the naughtines that we haue delight in. Then specially it is time to crie, & to cry again, as Dauid did: Cast me not awaie, frō thy face: and take not away thy holy spirit from me. Lord turne not away thy face from me, cast not thy seruaunt away, in displeasur. Hide not thy face frō me, lest I be like to the, that go doune into hel. The whiche lamentable prayers of hym, as they do certifie vs, what horrible daungier they be

Psalmo. l.
Psal. xxvi.

Psal. cxlii.

Of Declinyng from God.

be in, from whom God turneth his face, (for that tyme, and as longe as he so doeth) so should they moue vs, to crie vpon God, with all oure harte, that we maye not be brought, into that state, which doubtlesse, is so sorrowful, so miserable, & so dreedefull, as no tōge can sufficiētly expresse, or any harte can thinke.

FOR what deadly grief maye a mā suppose it is, to be vnder the wrath of God, to be forsake of hym, to haue hys holy spirit, the authoꝝ of al goodnes to be taken from hym, to be brought to so vile a condicion, that he shalbe leste mete, for no better purpose, then to be for euer, condēpned to hell. For not onely such places of Dauid doth shewe, that vpon the turnyng of Gods face frō any persones, they shalbe left bare frō all goodnes, and farre from hope of remedy: but also the place, recited last befoze of Elai, doth meane the same, whiche sheweth that God at length doth so forsake hys vnfruteful vineyarde, that he wil not only suffre it, to bzing furth weedes, byters & thornes, but also further, to punish the vnfrutefulnes of it. He sayth, he wil not cut it; he wil not delue it, & he will commaunde the cloudes, that they shal not rayne vpon it, wherby is signified the teachinge of hys holy worde: whiche saint Paule, after a lyke maner expresseth, by plāting and watering, meaning that he wil take that awaye from them. So that they shalbe no lenger of hys kyngdome, they shalbe no lenger gouerned by his holy spirit, they shalbe frustrated of the

Of declining from God.

the grace and benefites that they had, and euer might haue enioyed thorough Christe. They shalbe depriued of the heauenly light, and lyfe, i. Reg. xv. whiche they had in Christe, whiles they abode in hym. They shalbe, (as they were once) as men without God in this worlde, or rather in worse taking. And to be shorte, they shalbe geuen into the power of the deuill, whiche beareth the rule, in all them that be cast away from God, as he did in Saule and Judas, and generally, in all suche, as worke after their awne willes, the children of diffidence, and infidelitie.

LET vs beware therfore good christian people, lest that we, reiectinge Gods worde, (by the whiche we obtaine and retein, true fayth in God) be not at length caste of so farre, that we become as the children of infidelitie, whiche be of twoo sortes, farre diuerse, yea, almoste cleane contrary: and yet bothe be very farre, from returnyng to God. The one sorte, onely waiyng their synfull, and detestable liuyng, with the right iudgemēt, and straightnes of Gods righteousnes, be so destitute of counsaill, and be so comfortles, (as all they muste nedes be, from whome the spirite of counsaill, and comfort is gone) that they wil not be perswaded in their hartes, but that either God cannot, or els that he wil not take them again to his fauour and mercye. The other, hearing the louyng and large promises of Gods mercy, & so not conceyuing a right faith therof, make those promises larger, then euer God did, trustinge, &
although

Of declining from God.

although they continue in their synnefull, and detestable liuyng neuer so long: yet that God at the ende of their life, will shewe his mercy vpon them, and that then, they will returne. And both these two sortes of mé, be in a dampnable state, &

Eze. xviii.
xxxiii.

yet neuertheles God, (who willeth not the death of the wicked) had shewed meanes, wherby both the same (yf they take hede in season) may escape.

Agaynst des-
peracion.

The first, as thei do dread Gods rightfull iustice in punishing synners, (wherby they shoulde be dismaide, & should dispaire in dede, as touching any hope, that maye be in them selves) so yf they woulde constantly beleue, that Gods mercy is the remedy, appoynted agaynst suche dispaire & distrust, not onely for them, but generally for all that be soz, and truly repentaunt, and will therewithall sticke to Gods mercy, they maye be sure they shal obtaine mercy, and entre into the porte of haueu, of sauegarde, into the whiche, whoso- euer doth come, be they befoze tyme neuer so wicked, thei shalbe out of daungier, of euerlastinge

Eze. xxxiii

dāpnaciō, as God by Ezechiel sayeth: what tyme so euer the wicked doth returne, & take earnest & true repentaūce, I wil forget al his wickednes.

Agaynst pre-
sumption.

THE other, as they be redy to belcue Gods promyses, so they should be as redy to beleue the thrcateninges of God. As well they shoulde beleue the lawe as the Gospel, as well that there is an Helle, and euerlastinge fyre, as that there is an Heauen, and euerlastinge ioye. As well they should beleue dāpnacion, to be thrcatened to the

wicked

Of declining from God.

wicked and euill doers, as saluacion to be promised, to the faithfull in worde & workes: aswell they should beleue, God to be true, in the one, as in the other. And the synners, that continue in their wicked liuing, ought to thinke, that þe promises of Gods mercie, and the Gospel, pertaine not vnto them, beyng in that state, but onely the lawe & those scriptures, which cōtein the wrath, and indignaciō of God, and his threateninges, whiche shoulde certifie the, that as they do ouer boldly presume of Gods mercy, and liue dissolutely, so doeth God, still more & more, withdꝛawe his mercy frō them, & he is so prouoked therby to wrathe at length, that he destroyeth suche presumers many times sodainly. For of such, saint Paule sayed thus: whē they shal saie, it is peace, there is no daungier: then shall sodain destruction come vpon them. Let vs beware therfore, of suche naughtie boldenes to synne, for God whiche hath promised his mercy to them, that be truly repentaunt, (althoughe it be at the latter ende) hath not promised to the presumptuous synner, either that he shall haue long life, or that he shall haue true repentaunce at his last ende. But for that purpose hath he made euery mannes death vncertain, that he should not put hys hope in the ende, & in the meane season (to Gods high displeasur) liue vngodly. Wherefore, let vs all folow the counsaile of þe Wisemā: Let vs make no tarryng, to turne vnto the Lorde: Let vs not put of from daye to daye, for sodainly shall hys
R.ij. wrath

Of declining from God.

Wrath come, and in time of vengeance, he shall
destroye the wicked. Let vs therfore turne beti-
mes, and when we turne, let vs praye to God, as
Osee teacheth, saynge: Forgiue vs all our syn-
Osee. xiiii. nes, receyue vs graciously. And yf we turne to
hym, with an humble and a very penitent harte,
he will receiue vs to his fauour and grace, for
his holy name sake, for his promes sake,
for his truth and mercie sake, promised
to all faithfull beleuers in Iesus
Christ, his onely natural sonne.
To whome the only sauioꝝ
of the worlde, with
the father and
the holy
ghost,
be all honoꝝ, gloꝝy, and
power, world with-
out ende. Amen.

C An exhortacion agaynst

the feare of Deathe.

¶ ¶ ¶ ¶ ¶ ¶ ¶



It is not to be marryed,
that worldly men doo feare
to dye: for death deprieth
them of all worldly honors,
ryches, and possessions, in
the fruytion whereof, the
worldly man counteth hym
selfe happy, so longe as he
maye enioye theym, at hys
awne pleasure: and otherwyle, yf he be disposses-
sed of the same, withoute hope of recouery, then
he can none other thinke of hym self, but that he
is vnhappy, because he hath lost his worldly ioy
and pleasure. Alas thinketh this carnal manne,
shal I now departe for euer, from al my honors,
all my treasures, from my countrie, frendes, ry-
ches, possessions and worldly pleasures, whiche
are my ioye and hartes delyte: Alas that euer y
daye shall come, when all these I must byd fare
well at once, and neuer to enioye any of them af-
ter. Wherefore it is not without great cause spo-
ken of the Wylsema: O death, how bitter and so-
wer is the remembraunce of the, to a man that ly-
ueth in peace and prosperitie in hys substaunce,
to a man liuyng at ease, leadinge his lyfe after
his awne mynde, without trouble, and is there-
withall well pampered and fedde: There be o-
ther men, whome this worlde doth not so great-
ly laughe vpon, but rather bere & oppresse with
pouertie,

Ecc. xli.

Of the feare of death.

pouertie, sickenes, or some other aduersitie. Yet they do feare death, partly, because þe fleashe abhorreth naturally his awne sorrowfull dissolucio, which death doth threaten vnto them: and partly, by reason of sykenesses, & paynfull diseases, which be moste strong pangues, and agonies in the fleashe, and vse commonly to come, to sicke men befoze death, or at the least, accompanie death, whensoever it commeth.

AL though these two causes, seme greate and weyghtie to a wordly mā, wherupō he is moued to feare death, yet ther is another cause muche greater, then any of these afoze rehearsed: For whiche in dede, he hath iust cause to feare death. And that is, the state and condicio, wherunto at the last ende, death bringeth all thē, þe haue their hartes fixed vpon this world, without repētaūce and amendement. This state & condicion, is called the seconde death, which, vnto all suche shal ensue after this bodiely death. And this is that death, which in dede, ought to be dread and feared, for it is the euerlasting losse without remedy, of the grace and fauoure of God, & of euerlasting ioye, pleasure, and felicitie. And it is not oncly the losse for euer, of all these eternall pleasures, but also it is the condemnacion, bothe of body and soule, (without eyther appellacion, or hope of redemption) vnto euerlasting paines in hell. Unto this state, death sent the vnnmercifull and vngodly ryche mā, (that Luke speaketh of, in his Gospel.) Who liuing in al wealth & pleasure,

Of the feare of death.

sure in this worlde, and cherishing him self daily with dayntie fare, and gorgeous apparel, dispised poore Lazarus, that lay pitifully at his gate, miserably plagued, & full of sores, and also grievously pyned with hunger.

BOTHE these two, were arrested of death, which sent Lazarus, the poore miserable mā, by Angels anon vnto Abrahams bosome, a place of rest, pleasure and consolaciō: But the vnnumericifull rycheman, descended downe into hel, and being in tormētes, he cryed for comfort, complaining of the intollerable paine, that he suffered in that flame of fyre, but it was to late. So vnto this place, bodiely death sendeth all thē, that in this world, haue their ioye and felicitie: all them that in this worlde, be vnfaithfull vnto God, & vncharitable vnto their neyghbozs, so dyinge without repētaūce, & hope of gods merci. Wherefore it is no maruayle, that the worldly mā feareth death, for he hath much moze cause so to do, then he him selfe doth consydz.

THVS we se thze causes, why worldlye men feare death. One, because they shal lose thereby, *The first.* their worldly honozs, ryches, possessiōs, and all their hartes desires. Another, because of p paine: *The seconde* ful diseases, and bitter pāgues, which cōmonly men suffer, eyther befoze, or at the time of death: But the chief cause, aboue al other, is the dread, *The thyrde,* of the miserable state, of eternal dāpnaciō, bothe of body and soule, which they feare, shal folowe, after their departinge out of the worldely pleasures

Of the feare of death

lures of this present lyfe.

Hebre. ii. FOR these causes, be al mortal men, (which be geuen to the loue of this worlde) both in feare, & state of death, thorough sinne (as þe holy Apostle saith) so lōg as they liue here in this worlde. But (euerlastig thākes be to almighty God for euer) there is neuer one of all these causes, no, nor yet they altogether, þe cā make a true Christiā mā a-
1. Cor. iii. frayde to dye, (which is the very mēbre of Christ the tēple of the holy goste, the sonne of God, and the very inheritor of þe euerlasting kyngdome of heauen) but plainly cōtrary, he cōceiueþ great and many causes, vndoubtedly grouded vpon the infallible and euerlasting truth of the worde of God, whiche moue him, not onely to put away þe feare of bodiely death, but also for the manifold benefites & singuler commodities, which ensue vnto euery faithfull person by reason of þe same, to wyssh, desyre, and lōg hartely for it. For death shal be to him no death at all, but a very deliuerance from death, frō all paynes, cares, and sorowes, miseries, & wretchednes of thys worlde, and the very entyre into rest, & a beginning of euerlasting ioye, a tastig of heauēly pleasures, so great, þe neither tōgue is able to expresse, neither eye to se, nor eare to heare thē, no, nor for any earthly mānes harte to cōceiue them. So exceeding great benefites they be, which God our heauēly father by his mere mercy, & for the loue of his sonne Iesus Christ, hath layed vp in store, & prepared for thē, that hūbly submit them selues
to Gods

Of the feare of Deathe.

to Gods wil, & euermore vnfaynedly, loue hym, from the botome of their hartes. And we oughte to beleue, y death beyng slaine by Chyist, cannot kepe any man, that stedfastly trusteth in Chyist, vnder his perpetuall tyrāny and subiECTION, but that he shal rise from death again vnto glory at the last day appointed by almighty God, like as Chyist our head did rise again, accordinge to Gods appointement, the thirde day. For S. Augustine saith: The heade goyng before, the members trust to folow, and come after. And S. Paule saith: if Chyiste be risen from the dead, we shall rise also from the same. And to comfort all Chyristen persons herein, holy scripture calleth thys bodiely death, a slepe, wherein māns senses be (as it were) takē from him, for a season, and yet whē he awaketh, he is more freash, then he was when he wēt to bed. So, although we haue our soules seperated frō our bodies, for a season, yet at the general resurrecciō, we shal be more fresh, beautiful and perfite, then we be now. For now we be mortal, thē we shal be immortal, now infect with diuers infirmities, then clerely boide of al mortal infirmities, now we be subiect to all carnall desyres, then we shal be al spiritual, desiring nothinge but Gods glory, and thinges eternall. Thus is this bodiely death, a dooze, or entring vnto lyfe, and therfore not somuchē dreadfull, (if it be rightly cōsidered) as it is comfortable, not a mischief, but a remedy of all mischief, no enemy, but a frende, not a cruel tyrāunt, but a gētle

Of the feare of Death.

guyde, leadyng vs not to mortallitie, but to immortallitie, not to sorowe and paine, but to ioy & pleasure, & that to endure for euer, if it be thakefully taken, and accepted as Gods messenger, & patiently borne of vs, for Chyestes loue, that suffered most painfull death, for our loue, to redeeme vs from death eternall. Accordinge here-

Roma. viii

vnto, saint Paul sayeth: our lyfe is hidde with Christ in God, but when our lyfe shall appeare, then shall we also appeare with hym in glorie:

Iohan. vi.

Why then, shall we feare to dye: considering the manifolde, and cōfortable promises of the Gospel, and of holy scriptures: God the father hath geuen vs euerlastinge lyfe, (sayeth S. Ihon) & this lyfe is in his sonne, he that hath the sonne, hath lyfe, and he that hath not the sonne, hath

Iohan. vi.

not lyfe. And this I wrote (sayeth S. Ihon) to you, that beleue in the name of the sonne of God that you may know, that you haue euerlastinge lyfe, and that you do beleue bpō the name of the sonne of God. And our sauioꝝ Christ sayeth: he that beleueth in me, hath lyfe euerlasting, and I will raise him from death to life, at the last day.

i. Cor. i.

Saint Paul also saith: that Christ is ordained & made of God, our righteousness, our holynes & redēpcion, to the entēt that he, which wil glory, should glory in the Lord. Saint Paule did cōtemne, & set litle by all other thinges, esteemingē them as dūg, which before he had in very great pryce, & he might be found in Christ, to haue euerlasting life, true holynes, righteousness & redēpcio. Finally,

Of the feare of death.

Finally, S. Paule maketh a playne argument, in this wise: If our heauenly father woulde not spare his awne natural sonne, but did geue him to death, for vs, howe can it be, that with him he should not geue vs all thinges? Therfore yf we haue Christ, then haue we with him, & by him, al good thinges, whatsoeuer we can in our hartes wish or desyre, as victoꝝ ouer death, sinne & hel, we haue the fauor of God, peace with him, holynes, wisdom, iustice, power, life, redēpcion, we haue by hym perpetual health, wealth, ioye, and blesse euerlastinge.

AL those, therfore haue great cause to be full of ioye, that be ioined to Christe, with true faith stedfast hope, & perfitt charitie, & not to fear death nor euerlastig dāpnaciō. For death cānot dep. iue them of Jesu Christ, nor any sinne can condēpne thē, that are grafted surely in him, which is thēir onely ioy, treasure, & life. Let vs repēt our sinnes amēde our lifes, trust in his mercy & satisfacciō, & death can neither take him frō vs, nor vs frō him. For thā, (as S. Paul saith) whether we lyue or dye, we be y^e lordes awn. And agayn he saith: Christ did dye, & rose again, because he should be lord, both of y^e dead & quicke. Thē if we be y^e lordes awne, whē we be dead, it must nedes folow, that such tempoꝝal death, not onely cannot harme vs, but also, that it shall muche be to oure profit, and ioyne vs vnto God, moze perfectly. And therof the chꝛistian hart maye surely be certified by the infallible tructh of holy scripture.

Of the feare of death.

It is God (saith I. Paule:) whiche hath prepared vs, vnto immortallitie, and the same is he, whiche hath geuen vs an earnest of the spirite. Therfore, let vs be alwaies of good countourte, for we know, that so longe as we be in the body, we be (as it were) far frō God in a straūge countrey, subiect to many perils, walkyng withoute perfite sight, and knowledge of almighty God, onely seing him by faith, in holy scriptures. But we haue a courage & desyre, rather to be at home with God and our sauioꝝ Christe, farre from the body, where we may behold his Godhead, as he is face to face, to our euerlastyng cōfort. These be saint Paules wordes in effecte, whereby we may perceyue, that the life in this worlde, is resembled to a pilgrimage, in a straunge countrey far from God: and that death, deliuering vs frō our bodies, doeth sende vs straight home, into our awne countrey, and maketh vs to dwel presently with God for euer, in perpetuall rest and quietnesse. So that to dye is no losse, but profite and wyning to all true christen people.

Hebre. xiii.

V V H A T lost the these, that hanged on the crosse with Christ by his bodely death: yea, how muche dyd he gaine by it: Did not our sauioꝝ say vnto him, this day thou shalt be with me in Paradise: And Lazarus, y pitifull person (that lay befoze the rich mānes gate, pained with sores, and pined with hungre) did not death highlye profite and promote hym: Whiche by the ministry of Angels, sent hym vnto Abrahāns bosome,

Lu. xxiii.

Luce. xvi.

Of the feare of death.

bo some, a place of rest, ioye and heauenly consolation. Let vs thinke none other, (good christen people) but Christ hath prepared the same ioye, & felicitie for vs, that he prepared for Lazarus & þ these. Wherefore, let vs sticke vnto his saluacion, and gracious redẽption: And beleue his worde, serue him from oure hartes, loue and obey him, and whatsoeuer we haue done heretofore, contrary to his moste holy will, now let vs repent in tyme, and herafter studie to correct our life, & doubt not, but we shal finde him as merciful vnto vs, as he was either to Lazarus, or to þ these: whose exampls are writtẽ in holy scripture, for the comfozte of the, that be sinners, and subiect to sorowes, miseries, & calamities in this world, that they shoulde not despaire in Gods mercye, but euer truste, therby to haue forgiuenesse of their synnes, and life everlasting, as Lazarus & the these had. Thus I trust euery christen man, perceiueth by the infallible worde of God, that bodicly death cannot harme nor hynder them, that truly beleue in Christe, but contrary shall profit and promote the christen soules, whiche beyng truly penitent for their offences, departe hence in perfect charitie, and in sure trust, that God is mercifull to them, forgiuing their synnes, for the merites of Iesus Christe, his onely naturall sonne.

THE seconde cause, why some do feare death, is soze sicknesse, and greuous paines, whiche partly, come befoze death, & partly, accõpaigneth

The seconde
cause why
some do feare
death.

Of the feare of deate.

death, whensoever it cometh. Thys feare, is the feare of the fraile fleshe, and a naturall passion, belonginge vnto the nature of a mortall man: But true fayth, in Gods promises, and regarde of the paynes and pangues, whiche Chyst, vpon the crosse, suffered for vs miserable sinners, with consideration of the ioye, and euerlasting life to come in heauen, wil mitigate those paynes, and moderate this feare, that it shal neuer be able to ouerthrowe the hartie desire, and gladnesse that the christia soule, hath to be separated from this corrupt body, that it maye come to the gracious presence, of our sauioꝝ Ies^s Chyst. If we beleue stedfastly the woꝝde of God, we shal perceyue, that such bodiely sickenesse, pāgues of death, oꝝ whatsoeuer dolorous paines we suffre, either before oꝝ with death, be nothing els in chysten mē, but the rodde of our heauēly and louing father, wherewith he mercifully correcteth vs, either to trie and declare the faith, of his patient childꝛe, that they may be foude laudable, glorious, and honorable in his sight, whē Iesus Chyst shal be openly shewed, to be the iudge of all the worlde, oꝝ els to chastē, and amende in them, whatsoeuer offendeth his fatherly, and gracious goodnesse, lest they should perishe euerlastingly. And thys his correcting rodde, is cōmō to al them that be truly his: therfoze let vs cast away the burde of sinne, that lieth so heuie in our neckes, & returne vnto God, by true penaūce, and amendement of our liues. Let vs with patience rōne this course
that

Of the feare of death.

that is appointed, suffringe (for his sake, & dyed for our saluacion) all sorowes & pāgues of death, and death it self, ioyfully, whē God sendeth it to vs, hauing our eyes fixed euer vpon the heade, and capitayn of our faith, Iesus Chyiste. Who (considering the ioye, that he should come vnto) cared neither for the shame, nor paine of death, but willingly, confozmynge his will to hys fathers will, moste patiently suffered the mooste shameful and painful death, of the crosse, beyng innocent. And now therfore, he is exalted in heauen, & euerlastingly, sitteth on y^e righte hande of the thzone of God the father. Let vs call to our remēbraūce therfore, the life & ioyes of heauen, that are kept for al them, that patiently doo suffre here with Chyiste: and consider that Chyiste suffered all his painfull passion, by sinners, and for synners, & than we shall with patience, & the moze easely, suffre such sorowes & paines, whan they come. Let vs not set at light, the chastisinge of y^e Lorde, nor grudge at him, nor fal from him, when of him we be corrected: for the Lorde loueth them, whome he doth correct, and beateth euery one, whome he taketh to be his chylde. What chylde is that, (saith s. Paule) whom y^e father loueth, & doth not chastice? If ye be without Gods correcciō (which al his welbeloued & true childe haue) then be you but bastardes, finally regared of God, and not his true chyldren.

Hebre. xii.

THERFORE, seynge, that when we haue in earth, our carnall fathers to be our correctors, we do

Of the feare of death.

we do feare them, and reuerently take their cor-
 reccion, shall we not muche moze be in subieccio
 to God our spiritual father, by whome we shall
 haue eternall life? And our carnal fathers some
 tyme correct vs, euen as pleaseth them, without
 cause: but this father iustly correcteth vs, either
 for our synne, to the intent we should amend, or
 for our commoditie & wealth, to make vs there-
 by partakers of his holinesse. Furthermore, all
 correccion, whiche God sendeth vs in this pre-
 sent tyme, semeth to haue no ioye and comfort,
 but sorow and pain. Yet it bringeth with it a tast
 of Gods mercy and goodnes, towarde them y
 be so corrected, and a sure hope of Gods euerla-
 sting consolacion in heauen. If then these sor-
 wes, diseases and sickeneses, and also death it
 selfe, be nothinge els, but our heauenly fathers
 rod, wherby he certifieth vs of his loue and gra-
 cious fauor, wherby he trieth and purifieth vs,
 wherby he geueth vnto vs holinesse, and certi-
 fieth vs, that we be his childzen, and he our mer-
 cifull father: shall not we then, with all humili-
 tie, as obediēt and louing childzē, ioyfully kysse
 our heauenly fathers rod, and euer saye in our
 harte, with our sauioz Iesus Christe. Father, yf
 this anguyshe, and sorowe, which I fele, & death,
 whiche I se approche, maye not passe, (but that
 thy will is, that I muste suffre them) thy will be
 done.

Mat. xxvi.

The thirde
 cause why
 death is to
 be feared.

NO VVE the thirde, and speciall cause, why
 death in dede is to bee feared, is, the miserable
 state

Of the feare of Deathe.

state of þ worldly & vngodly people , after their death. But this is no cause at al, why the Godly and faithfull people shoulde feare death, but rather contrarywise, their Godly conuerlation, in this life, & beleife in Christ, cleauing continually to his merites, shoulde make them to long soze, after that life, that remaineth for the vndoubtedly after this bodiely death. Of this immortal state, after this transitory life, wher we shal liue euermore, in the presence of God, in ioye & reste, after victoꝝ ouer all sickenes, sorowes, sinne & death, there be many, bothe plain places of holy scripture, which confirme the weak conscience, against the feare of all suche dolours, sicknesses, synne and death corporall, to asswage suche trembling and vngodly feare, and to encourage vs with cōfoꝛte and hope, of a blessed state after this life. Saint Paule willeth vnto the Ephe

Ephe.i.

sians, that God the father of gloꝝy, would geue vnto them, the spirite of wisdom and reuelacion, þ the eyes of their hartes might haue light to knowe hym, and to perceiue how greate thynges he had called them vnto, and how riche inheritance he hath prepared after this lyfe, for the that pertain vnto hym. And saint Paule hym selfe, declareth the desire of hys harte, whiche

Philip.i.

was to be dissolued and losed from his bodie, & to be with Christ, which (as he sayed) was much better for hym, although to them it was more necessary that he shoulde liue, whiche he refused not, for their sakes. Euen like as saint Martyn sayed: good Loꝛde, if it be necessary for thy peo-

M.j.

ple to

Of the feare of death.

ple to do good vnto them, I wil refuse no labor, but els for myne awn selfe, I beseeche the to take my soule.

N O V V, the holy fathers of the oulde lawe, & all faithfull and righteous men, which departed before our sauioꝝ Chꝛistes ascensioꝝ into heauen, did by death, depart from troubles vnto rest, from the handes of their enemies, into the handes of God, from sorowes and sickenneses vnto ioyfull refreashyng into Abꝛahams bosome, a place of all comforte and consolacioꝝ, as scriptures do plainly by manifest wordes testifie. The booke of Sapient. .iii. Wisedome saith: that the righteous mennes soules be in the hande of God, and no torment shall touche them. They seemed to the eyes of folishe men to dye, and their death was counted miserable, & their departing out of this worlde, wretched, but they be in reste. And another place saith: that the righteous shall liue for euer, and their reward is with the lord, and their myndes be with God, who is aboue all. Therefore they shall receiue a glorious kingdome, and a beautiful croune, at the Lordes hande. And in another place, the same booke saith: the righteous, Sapient. .iiii. though he be preuented with sodain death, neuerthelesse he shall be there, where he shall be refreshed. Of Abꝛahams bosome, Chꝛistes wordes be so playne, that a chꝛisten man nedes no more profe of it. Now then, if this were the state of the holy fathers and righteous men, before the cominge of our sauioꝝ, & before he was glorified, howe

Of the feare of death.

holwe muche more then, oughte all we to haue a stedfast faith, & a sure hope of this blessed state & condicion, after our death: Seyng that our sauiour, nowe hath perfozmed the whole woozke of our redemption, and is gloriouſly ascended into heauē, to pzeare our dwelling places with him and sayed vnto his father: Father, I will that Iohan.xvii
where I am, my seruaūtes shalbe with me. And we know, that whatsoeuer Christ wil, his father will the same: wherfore it cannot be, but if we be his faithfull seruauntes, our soules shalbe with him, after our departing out of this pzeent life. Sainct Stephen, when he was stoned to death, Acto.vii.
euen in the middelt of his tozmentes, what was his mynd moſte bpō? Whē he was ful of the holy ghost, (saieſh holy scripture) hauige his eyes lifted bp into heauen, he saw the glozy of God, & Iesus standing on the right hand of God. The whiche truthe, after he had confessed boldely befoze the enemies of Christe, they drew hym out of the citie, and there they stoned hym, who cried vnto God saynge: Lord Iesu Christe, take my spirite. And doeth not our sauiour saye plainly in Sainct Ihons Gospell: Verely, verely, I saye Iohan.v.
vnto you, he that heareth my woozde, and beleueth hym that sent me, hath euerlastynge lyfe, and commeth not into iudgement, but shal passe frō death to life. Shall we not then thinke, that death to be pzeious, by the which we passe vnto lyfe? Therfore it is a true saynge of the pzo- Psal. cxvi.
phet: the death of the holy and righteous mē, is

Of the feare of death.

Luce.ii.

precious in þe Lordes sight. Holy Simeon after that he had his hartes desire, in seing our sauioꝝ that he euer longed foꝝ all his lyfe, he embraced him in his armes, & sayd: Nowe Lord, let me departe in peace, foꝝ mine eyes haue behouldē that sauioꝝ, which thou hast prepared foꝝ al nacions.

Psal.cxlii

It is truth therfoꝛe, that the death of the righteous, is called peace, & the benefite of the loꝝd, as the Churche sayeth, in the name of the righteous departed out of this worlde: My soule turne the to thy rest, foꝝ þe Loꝛde hath bene good to the, & rewarded the. And we se by holy scripture, and other auncient histories of Martyꝛs, that the holy faithful, and righteous, euer seng Chꝛistes ascenciō, in their death did not doubt, but that they wente to be with Chꝛiste in spirit, whiche is our life, health, wealth, and saluaciō.

Apoc.xlii

Thon in his holy reuelacion sawe a. C.xl. & .iiij. M. virgins and innocentes, of whome he laide: These folowe the Lābe Jesu Chꝛist, whersoever he goeth. And shortly after, in the same place he saieth: I hard a voice from heauen, sayng vnto me: Write, happye & blessed are the dead, which dye in the Loꝛd, from hencefurth, surely saieth þe spirite, they shall rest from their paynes and labours, foꝝ their woꝛkes do folowe thē: So that then they shal reape with ioy & comfort þe, which they sowed with laboꝛs and paynes. They that sowe in the spirit, of the spirit shal reape euerlasting lyfe. Let vs therfoꝛe neuer be wery of well doyng, foꝝ when the tyme of reappng, oꝛ reward commeth,

Of the feare of death.

commeth, we shall reape without any werines,
euerlasting ioy. Therfore, while we haue tyme
(as S. Paul exhorteth vs) let vs do good to all men, & not lay vp our treasures in earth, where
rust and mothes corrupt it, whiche ruste (as S.
James saith) shall beare witnes agaynst vs, at
the great day, cōdēpne vs, & shal like most bren-
ninge fyre, torment our fleashe. Let vs beware
therfore, (as we tendre our awn wealth) that we
be not in the nōbze of those miserable couetous
men, whiche S. James biddeth mourne and la-
ment for their greedy gathering, and vngodly ke-
pinge of goodes. Let vs be wise in time, & lerne
to folow the wise exāple, of the wicked Stuard.
Let vs so prudētly dispose our goodes and pos-
sessions, cōmitted vnto vs here by God for a sea-
son, that we may truely heare and obeye this cō-
maundement of our sauioꝝ Christes: I say vnto
you, (saith he) make you frendes of the wicked
Māmon, that they may receiue you, into euer-
lasting tabernacles. Ryches, he calleth wicked,
because the world abuseth them vnto al wicked-
nes, which are otherwise the good gifte of God,
and the instrumentes, wherby Gods seruaūtes
do truely serue him, in blinge of the same. He cō-
maunded them not to make them riche frendes,
to get high dignities, and worldly possessions,
to geue great giftes to riche men, that haue no
nede therof, but to make them frendes of pooze
& miserable men: vnto whome, whatsoeuer they
geue, Christ accepteth it, as geuen to him selfe.

Gala. vi.
Mat. vi.
Iaco. v.
Luce. xvi.

¶.iij. And

Of the feare of death.

And to these frendes, Chyriste in the Gospell geueth so great honoz & pzeeminēce, that he saith: they shall receiue their benefactoꝝ, into euerlasting houses. Not ꝑ men shalbe our rewarders, foꝝ our well doyng, but that Chyrist wil rewarde vs, and take it to be done vnto him selfe, whatsoeuer is done to suche frendes.

Matt. xxv. **TH**VS makynge pooꝝe wꝛetches our frendes, we make our sauiour Chyriste our frende, whose mēbzes they are, whose miserie, as he taketh foꝝ his awne misery, so their reliefe, succour & helpe, he taketh foꝝ his succour, relief, and helpe, & will as much thāke vs and rewarde vs foꝝ our goodnes shewed to thē, as if he him selfe had receiued like benefite at our handes, as he witnesseth in the Gospell, sayng: Whatsoeuer ye haue done to any of these symple persons whiche do beleue in me, that haue ye done to my self. Therfoꝝe let vs diligently foꝝesee, that our faith and hope which we haue conceiued in almighty God, and in our sauiouꝝ Chyrist, waxe not faint, noꝝ that the loue which we pꝛetend to beare to hym, waxe not coulde: but let vs studie dayly and diligētly to shewe our selues to be the true honozers & louers of God, by keping of his cōmaundemētes, by doyng of good deedes vnto our nedꝝ neyghbours, releuyng by al meanes that we can, their pouertie, with our aboūdance, their ignorance, with our wisdomie and leaꝛnyng, & cōfoꝛt their weakenes, with our strēgth and authoritie, calling all men backe from euill doyng, by godly counsaill

Of the feare of death.

counsail and good example, perseuering styll in well doyng so long as we liue. So shall we not nede to feare death, for any of those thre causes afore mencioned, nor yet for any other cause that can be ymagined: But contrary, considering the manyfold sickeneses, troubles & sorowes of this present life, the daungers of this perilous pilgrimage, and the great encombzaunce, whiche our spirit hath by this sinful flesh, & fraile body subiect to death, consideringe also the manifolde sorowes, & daungerous deceiptes of this world on euery side, the intollerable pride, couetousnes & lechery in time of prosperite, & impatient murmuring of the, that be worldly in time of aduersitie, which cease not to withdrawe, and plucke vs fro god our sauio: Chyist, fro our life, wealth, or eternal ioy & saluacion: Consideringe also & innumerable assautes, of our ghostly enemye the deuil, with al his fyre dartes of ambicio: pride, lechery, vainglozy, enuy, malice, detracti- on, with other his innumerable deceiptes, engi- nes and snares, wherby he goeth busily aboute to catche all men vnder his dominion, euer lyke a rozyng Lyon, by al meanes searching, whome he may deuoure: The faithfull chyste mā, which considereth all these miseries, perils and incom- modities, (wherunto he is subiect, so long as he here liueth vpon earth) and on the other parte considereth, that blessed and comfortable state, of the heauenly lyfe to come, and the swete condicion of them, that departe in the Lorde,
howe,

i. Petri. v.

Of the feare of death.

howe, they are deliuered from the continual en-
combrances, of their mortall & synful body, from
all the malice, craftes & deceiptes of this world,
from all the assautes of their gostly enemy the
deuil, to liue in peace, rest & perpetual quietnes,
to liue in the felowship of innumerable Angels,
and with the cōgregation of perfite iust men, as
Patriarches, Prophetes, Martyrs and Cōfes-
sours: and finally, vnto y^e presence of almighty
God, and our sauio^r Iesus Christ. He that doth
considre al these thynges, & beleueth them assu-
redly, as they are to be beleued, euen from the
botome of his hart, beyng stablished in God, in
this true faithe, haupnge a quiete conscience in
Christ, a firme hope, and assured trust in Gods
mercy, thow the merites of Iesu Christ, to ob-
teine this quietnes, rest and eternall ioye, shall
not oncly be without feare of bodtely death, whē
it cōmēth, but certainly (as S. Paule did) so shall
he gladly, acco^rding to Gods will, (and when it
please God to call him out of this life) greatly
desire it in his hart, that he maye be rid from all
these occasions of cuil, & liue euer to Gods plea-
sure, in perfite obedience of his wil, with our sa-
uio^r Iesus Christ, to whose gracious presence,
the Lorde of his infinite mercy and grace, b^ring
vs to reigne with him, in life euerlasting. To
whome with our heauenly father, and the holy
gost, be glo^ry in wo^rldes, without ende.

Amen.

An exhortacion, concerninge good order and obedience, to rulers and Ma- gistrates. (,;) ::



ALMIGHTY God hath crea-
ted & appoynted all thinges,
in heauen, earth, and waters,
in a moſte excellent and per-
fecte order. In heauē he hath
appoynted, diſtincte orders &
ſtates of Archangelles & An-
gelles. In earth he hath as-
ſygned kynges, prynces, with other gouer-
nours vnder them, all in good and neceſſary or-
der. The water aboue is kepte, & rayneth doune
in dewe tyme and ſeaſon. The Sonne, Mone,
Sterres, Raynebowe, Thundre, Lyghtnyng,
cloudys, and al byrdes of the ayer, do kepe their
ordre. The earth, trees, ſeedes, plantys, herbys,
corne, graſſe & all maner of beaſtes, kepe theym
in their order. All the partes of the whole yeare,
as Winter, Somer, Monethes, Nightes & daies
continue in their order. All kyndes of fiſhes in
the ſea, riuers and waters, with all fountains,
ſprynges, &ea, the ſeaſ them ſelfes kepe their
comly courſe and order. And man himſelfe alſo,
hath all his partes, bothe within & without, as
ſoule, hart, mynde, memorie, vnderſtāding, rea-
ſon, ſpeache, withall and ſinguler corporal mem-
bres of his body, in a profitable, neceſſary & plea-
ſant order. Euery degre of people, in their voca-

Of obedience.

cion, calling, & office, hath appointed to the their
duetie & order. Some are in high degre, some in
lowe, some kynges & Princes, some inferiours
and subiectes, Priestes, & laimē, Masters & ser-
uantes, fathers and childre, Husbādes & wyfes
Riche & poore, & every one haue nede of other, so
that in all thinges, is to be lauded & praysed, the
goodly order of God, without the which no hou-
se, no citie, no cōmon wealth, can contynue & en-
dure. For where there is no righte order, there
reigneth all abuse, carnall libertie, enozmytie,
synne, & Babylonical cōfusiō. Take away kyn-
ges, Princes, Rulers, Magistrates, Judges, &
suche states of Gods order, no man shall ryde or
goo by the highe waye vnrobbed, no man shall
sleepe in his awne house or bed vnkylled, no man
shal kepe his wyfe, childre, & possessiōs in quiet-
nes, all thinges shalbe cōmon, & there must ne-
des folowe al mischiefe & vtter destrucciō, bothe
of soules, bodie, goodes and cōmon wealthes.
But blessed be God, that we in this realme of
Englande, fele not the horrible calamities, mi-
series and wretchednes, which all they vndoub-
tedly fele & suffer, that lacke this Godly orde.
And praysed be God, that we know the great ex-
cellēte benefit of God, shewed toward vs in this
behalfe. God hath sent vs his highe gifte, oure
moste deare souereigne Lord kyng Edward the
sixt, with Godly, wyse, & honorable counsaile, with
other superiours and inferiours, in a beautiful
order. Wherefore, let vs subiectes do our bounden
Den

Of obedience.

den dueties, geuyng hartie thanks to God, & praiynge for the preservation of this Godly order. Let vs all obey, euē from the botome of our hartes, all their Godly procedinges, lawes, statutes, proclamations, and inunctions, with all other their Godly orders. Let vs cōsidze þ scriptures of the holy ghoſte, which perſwade & commaūde vs all, obediētly to be ſubiect. Fyrſt and chiefly, to þ kynges maiestie, ſupreme head ouer all, & next to his honorable couſail, & to al other noble mē, Magiſtrates and Officers, which by Gods goodnes be placed & ordered: For almighty God is the only authour and prouider of this forenamed ſtate & order, as it is wrytten of God, in the boke of the Proverbes. Pro.viii. Through me, kynges do reigne: throughe me counſaillers make iuſt lawes: throughe me do priſes beare rule, and all iudges of the earth execute iudgement, I am louinge to them, that loue me.

HERE let vs marke wel, and remember that the high power and authoritie of kynges, with their makinge of lawes, iudgementes, and officers, are the ordinaūces, not of man, but of God: and therfore is this worde (throughe me) ſo many tymes repeted. Here is alſo wel to be cōſidered & remēbred, that this good order is appoynted of Gods wiſedome, fauor, & loue, ſpecially for thē, that loue God, and therfore he ſayeth: I loue thē, that loue me. Alſo, in the boke of Wiſedome we may euidently learne, that a kynges power, Sapien.vi. authoritie, & ſtrength, is a great benefite of God,

Of obedience.

giuen of his great mercy, to the comforte of our great misery. For thus we rede there spoken to kynges. **Sapient. vi.** Heare o ye kynges and vnderstand: learne ye that be iudges of the endes of þe earth. Gyue eare ye that rule the multitudes: for þe power is gyuen you of the Lorde, and the strength from the highest. Let vs learne also here by the infallible worde of God, that kynges and other their officers, are ordeyned of God, who is moſte hygheſt, and therfore they are here diligently taught, to applie theſe ſelfes, to knowledge & wiſdome, neceſſary for the orderinge of Gods people, to their gouernaunce committed. And they be here alſo taught by almighty God, that they ſhuld reknowledg them ſelfes, to haue al their power and ſtrength, not from Rome, but immediately of God moſte hygheſt.

Deu. xxxii V V E rede in the boke of Deutronomie, that al puniſhment perteyneth to God, by this ſentēce: Végeaunce is myne, and I will rewarde. But this ſentence we muſt vnderſtande, to perteyne alſo to the magiſtrates, which do exerciſe Gods ſome in iudgement, and puniſhing, by good and Godly lawes, here in earth. And the places of ſcripture, whiche ſeme to remoue frō emōg al Chriſten men, iudgemēt, puniſhmēt, or kylling, ought to be vnderſtand, that nomā (of his awne pꝛyuat authorite) may be iudge ouer other, may puniſhe, may kyll. But we muſte referre all iudgement to God, to kynges and rulers, & iudges vnder them, whiche be Gods officers, to execute iuſtice,

Of obedience

Iustice, and by playne wordes of scripture, haue their authoritie, and vse of the swearde, graūted from God, as we are taught by saint Paul, the dere & elect apostle of our sauior Christe, whome we oughte diligētly to obey, euen as we woulde obey our sauiour Christ, if he were present.

Thus saint Paul writeth to the Romans: Let Roma. xiii. euery soule submit him self, vnto the authoritie of the higher powers, for there is no power, but of God, & powers & be, be ordeined of God, whosoeuer therfore resisteth the power, resisteth the ordinance of God, but they that resiste, shall receiue to them selves dampnation, for rulers are not fearefull to them that do good, but to them & do euill. Wilt thou be without feare of the power: do wel then, and so shalt thou be prayesed of the same: for he is the minstre of God, for thy wealth. But and if thou do that, whiche is euyl, the feare, for he beareth not the sweard for nought, for he is the minstre of God, to take vengeance on him, that doth euil. Wherefore ye must nedes obey, not onely for feare of vengeance, but also, because of conscience, and euen for this cause pay ye tribute, for they are Gods ministers, seruinge for the same purpose.

HERE let vs al learne of sainte Paule, the elect vessel of God, that all persons hauing soules, (he excepteth none, nor exempteth none, neither prest, Apostle, nor prophet, saith Chrysost.) do owe of bounden deutie, and euen in conscience, obedience, submission & subiection, to the higher

Of obedience.

powers, to mēne being cōstitute in authoritie by God, foras muche as they be Gods leifetenauntes, Gods p̄sidentes, Gods officers, Gods cōmissioners, Gods iudges, ordeined of God himselfe, of whome only they haue all their power, & all their authoritie. And the same s. Paul threatheneth no lesse payne, then euerlasting dampnation to all disobedient persons, to al resisters, against this general, & cōmon authoritie, foras muche as they resiste not mā, but God, not mānes deuise & inuēciō, but Gods wisdomē, Gods order, power and authoritie. And here (good people) let vs all marke diligently, & it is not lawfull for inferiours & subiectes, in any case to resistē & superiour powers: for s. Pauls woordes be playne, that whosoever resisteth, shall get to thēselfes dāpnaciō, for whosoever resisteth, resisteth the ordinaunce of God. Our sauiour Christe himselfe & his apostles, receiued many & diuerse iniuries of & vnfaithful & wicked men in authoritie: Yet we neuer rede that they, or any of them caused any sediciō or rebelliō, against authorite. We rede ofte, & they patiently suffered al troubles, beraciōs, flaunders, pāgues, & paynes, and death it selfe obediently, without tumulte or resistance. They cōmitted their cause, to him & iudgeth righteously, & p̄aied for their enemies hartely & earnestly. They knew that & authoritie of the powers, was Gods ordināce, & therfore both in their wordes & dedes, they taught euer obedience to it, & neuer taught, nor dyd the contrarie.

Iohan. xix. The wicked iudge Pylate saide to Christ: knowest

Of obedience.

west thou not that I haue power to crucify the,
& haue power also to lose the? Iesus answered:
Thou couldest haue no power at al against me,
except it were geuen the from aboue. Wherby
Christ taught vs plainly, y^e euen the wicked ru-
lers haue their power & authoritie frō God. And
therfore it is not lawfull for their subiectes, by
force to resiste thē, although they abuse their po-
wer, much lesse then it is lawfull for subiectes to
resiste their godly & christian princes, whiche do
not abuse their authoritie, but vse the same to
Gods glorie, & to y^e profite & cōmodite of Gods
people. The holy apostle s. Peter, cōmaundeth i. Petri. ii.
Seruañtes to be obediēt to their Masters, not
onely, if they be good & gētel, but also, if they be
euil & frowarde: affirming that the vocacion &
calling of Gods people, is to be paciēt, & of the
suffering syde. And there he bzingeth in, the pa-
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Seruañtes, obey your Masters with feare, not
onely, if they be good & gētle, but also, if they be
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sciēce toward God, suffereth griefe, and suffereth
wōge vnderferued, for what praise is it, when ye
be beaten for your faultes, if ye take it paciētly,
but when ye do wel, if you then suffer wronge, &
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For so

Of obedience.

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but when ye do wel, if you then suffer w^rōnge, &
take it paciētly, then is there cause to haue thā-
ke of God, for hereunto verely were ye called.
For so

Of obedience.

i. Pet. ii.

For so did Christ suffer for vs, leauing vs an example, that we shoulde folowe hys steppes. All these be the very wordes of saint Peter. Saint

i. Reg. xviii
xix. xx.

David also teacheth vs a good lesson in this behalfe, who was many tymes moste cruelly and wrongfully persecuted of kynge Saul, & many times also put in teoperdy & daungier of his lyfe, by kynge Saul and his people: Yet he neuer resisted, neither vled any force or violence against kynge Saul, his mortall enemy, but dyd euer to hys liege lord and Master kynge Saul, moste true, moste diligent, and moste faithfull seruice.

In so muche, that when the lord God had gyue kynge Saul into Davids handes, in hys awne caue, he wolde not hurt him, whē he might without al bodiely peril easely haue slayne him: No, he wolde not suffer any of his seruantes, once to laye their handes vpon kynge Saul, but prayed to God in this wise: *Lord, kepe me from doying that thinge vnto my Master, the lordes anoynted: kepe me that I lay not my hande vpon hym, seinge, he is p̄ anointed of the Lord, for as trulye as the Lord liueth, (except the Lord smite hym, or except his day come, or that he go down to warre, and in battaill perishe) the Lord be mercifull vnto me, that I lay not my hand vpon the Lordes anoynted.* And that David myght haue kyllled his enemye kynge Saul, it is evidently proued, in the fyrste booke of the kynges, bothe by the cuttinge of p̄ lappe of Sauls garment, and also by the playne confession of kynge Saul.

i. Re. xxiii.

Of obedience.

Saul. Also another tyme (as it is mencioned in the same booke) when the moste vnnmerciful, and moste vnkynde kyng Saul dyd persecute pooze Dauid, God dyd agayne geue kyng Saul into Dauids handes, by castinge of kyng Saul and his hoole armie, into a deade slepe: so that Dauid, and one Abisai with him, came in the night into Sauls hoste, where Saul lay sleping, & his speare stake in the ground at his head. Then said Abisai vnto Dauid, God hath deliuered thyne enemy into thy handes, at this tyme: nowe therefore let me smyte him once with my speare to the earth, and I will not smyte hym agayne the seconde tyme: meaning therby to haue kylled him with one stroke, and to haue made hym sure for euer. And Dauid answered, and saide to Abisai: Destroy him not, for who can lay his handes on the Lordes anoynted and be gyltles. And Dauid sayde farthermoze, (as sure as the Lord lyueth) the Lord shall smyte him, or his day shall come to dye, or he shall descende into battel, & there perishe. The Lord kepe me from laiyng my handes vpon the Lordes anoynted. But take thou nowe the speare that is at hys head, and the cruse of water, and let vs god: & so he did.

HERE is euidently proued, that we maye not resiste, noz in any wayes hurt, an anoynted kyng, which is Gods liefetenaunt, vicegerent, and highest ministre in that countrey, where he is kyng. But peraduenture some here woulde say, that Dauid in his awne defece, might haue

D. j.

kyllled

Of obedience.

kylled kyng Saul laufully, and with a safe cōscience: But holy Dauid dyd knowe, þ he might in no wyse resiste, hurte, or kyll his souereigne loꝝde and kyng: he dyd knowe, that he was but kynges Sauls iubiecte, though he were in great fauour with God, and his enemy kynges Saull out of Gods fauour. Therfoze, though he were neuer so much prouoked, yet he refuseth vtterly to hurt the Loꝝdes anoynted. He durst not, for offending God, & his awne cōscience, (although he had occasiō & opportunitie) once to lay his hādes vpon Gods hyghe officer the kyng, whome he dyd know to be a person reserued, (for his office sake) onely to Gods punishment and iudgement. Therfoze he praieth so ofte, & so earnestly, that he laye not his handes vpon the Loꝝdes anoynted. And by these two exāples, saint Dauid (beyng named in scripture, a mā after Gods awne hart) geueth a generall rule and lesson, to all subiectes in the world, not to resiste their liege loꝝde & kyng, not to take a swearde by their priuat authoritie, agaynst their kyng, Gods anoynted, who onely beareth þ swearde, by Gods authorite, for the maintenance of the good, and for the punishment of the euill: Who onely by Gods lawe, hath the vse of the swearde, at hys cōmaundement, and also hath all power, iurisdiction, reginēte and coerciō, as supꝛeame gouernour of all his realmes and dominions, and that, euē by the authorite of God, & by Gods ordinaūces. Yet another notable story & doctryne, is in

Of obedience.

is in the secōde boke of the kynges, that maketh also foꝛ this purpose. When an Amalechite, by ii. Regū. i. kyng Sauls awne cōsente & cōmaūdeiment, had kylled kyng Saul, he wēt to Dauid, supposing to haue had great thāke foꝛ his message, that he had kylled Dauids mortal enemye, & therfoꝛe he made great haste, to tel to Dauid þ̄ chaūce, bynnginge with him kyng Sauls crowne, that was vpon his head, & his bzacelet that was vpo his arme, to perswade his tidinges to be true. But godly Dauid was so farre frō reioysing at these newes, þ̄ immediatly he rente his clothes of hys backe, he mourned & wepte, & said to the messenger: How is it, that thou wast not afrayde, to lay thy hād on the Lordes anointed, to destroy him? And by and by, Dauid made one of his seruauites to kyl the messenger, sayng, thy blode be on thy awne headde, foꝛ thy awne mouthe hath testified against the, graunting þ̄ thou hast slayne the Lordes anoynted. These examples, being so manifest and euident, it is an intollerable ignorance, madnes, and wickednes foꝛ subiectes, to make any murmuring, rebellio, resistēce, cōmotion oꝛ insurrectio, against theiꝛ moste dere & most dꝛead soueraigne lord & kyng, ordeined & appointed of Gods goodnes, foꝛ their cōmodite, peace & quietnes. Yet let vs beleue vndoutedly, (good chꝛisten people) that we may not obey, kynges, Magistrates, oꝛ any other, (though they be oure awne fathers) if they woulde cōmaūde vs to do any thinge contrary to Gods cōmaūdemētes.

Of obedience.

Acto.v.

In suche a case, we ought to saye with the Apostles: we muste rather obey God, than mā. But neuertheles in that case, we may not in any wise resiste violently, or rebel against rulers, or make any insurreccion, sedicion or tumultes, ether by force of armes, (or otherwaies) against þe anoynted of the Lord, or any of his apoynted officers. But we muste in suche case, patiently suffer all wronges and iniuries, referring the iudgement of our cause onely to God. Let vs feare the terrible punishmēt of almighty God, against traytors, or rebellious persons, by the exāple of Chore, Dathan, & Abiron, whiche repyned & grudged agaynst Gods Magistrates and Officers, and therfore the carth opened, and swallowed them by alieue. Other for their wicked murmuringe, and rebellion, were by a soden tyze sent of

Num xi.

Num.xii

Num.xxi.

Num.xvi.

God, vtterly consumed. Other for their froward behauour to their rulers, & gouernours, Gods ministers, were sodenly stryken, with a foule Leprosy. Other wer stynged to death, with wōderfull straūge fyrie Serpentes. Other were sore plagued, so that there was kyllled in one day, the numbre of fourtene thousande and seuen hundred, for rebellion, agaynste them, whome God had appoynted to be in authoritie. Absalon also, rebellyng against his father Kyng Dauid, was punished with a straūge and notable death.

ii.Re.xviii

AND let no mā thinke, that he can escape unpunished, that comitteth treason, conspiracy, or rebellion, against his souereigne lord the Kyng, though

Of obedience

thoughe he commit the same neuer so secretly;
ether in thought, woorde, or dede: Neuer so pri-
uely, in his priuey chābre, by himselfe, or open-
ly communicinge, and cōsultinge with other.
for treason will not be hydde: Treason will out
at the length. God wil haue that moſte detesta-
ble vice, both opened and punished, for that it is
ſo directly agaynſt his ordinaunce, and agaynſt
his hygh principall iudge, & anoynted in earth.
The violence and iniurie, that is committed a-
gaynſt authoꝛite, is cōmitted agaynſt God, & cō-
mon weale, & the hole realme, which God wil ha-
ue knowne, & condingly punished, one way or o-
ther. For it is notably wꝛitten of the Wiſemā in
ſcripture, in þe boke called Eccleſiaſtes: Wyſhe Eccle. x.
the Kyng no euill in thy thought or ſpeche, no
hurte of him in thy pryuey chambꝛe, for a byꝛde
of the aire ſhal betray thy voice, and with her fe-
thers, ſhal ſhe bewꝛay thy wordes. Theſe leſſons
and exampls are wꝛitten for our learnyng.

LET vs all therfore feare the moſte detesta-
ble vice of rebellion, cuer knowing and remem-
brynge, that he that reſiſteth cōmon authoꝛite,
reſiſteth God and his ordinaunce, as it maye be
proued by many other mo places of holy ſcrip-
ture. And here let vs take hede, that we vnder-
ſtande not theſe, or ſuch other lyk places (which
ſo ſtreghthly commaunde obedience to ſuperi-
ours, and ſo ſtreghthly puniſheth rebellion, and
diſobedience, to the ſame) to be ment in any con-
dicion of the pretended power of the Biſhop of

Of obedience.

Rome. For truly the scripture of God alloweth no such vsurped power, full of enormities, abusions & blasphemies. But the true meaninge of these, & suche places, be to extoll and set furth, Gods true ordinaunce, & the authoritic of Gods anointed kynges, and of their officers appointed vnder them.

AND concernynge the vsurped power of the Bilshop of Rome, whiche he moſte wrongfully chalenge the, as the ſucceſſor of Chriſte, and Peter: We maye eaſely perceauē, how falſe, feyned, and forged it is, not onely in that, it hath no ſufficient grounde in holy ſcripture, but alſo by the frutes and doctrine therof. For our ſauour Chriſte and ſaincte Peter, teache moſte earnestly and agreeably obedience to kynges, as to the chiefe and ſupreame Rulers in thys worlde, next vnder God. But the Bilshop of Rome teacheth immunities, priuileges, exemptions, and diſobedience, moſte clearly agaynſte Chriſtes doctrine, and ſainct Peters. He ought therfore rather to be called Antichriſte, and the ſucceſſor of the Scribes and Pharisees, then Chriſtes vicare, or ſaincte Peters ſucceſſor, ſeinge he, not onely in this poyn t, but alſo in other weightye matters of Chriſten religion, in matters of remiſſion of ſynnes, and of ſaluacion, he teacheth ſo directlye agaynſte, both ſaincte Peter, and agaynſte our ſauour Chriſte. Who not onely taught obediēce to kynges, but
alſo

Of obedience.

also practised obedience, in their conuersacion & liuing. For we rede that they both paid tribute to the kynge. And also we reade, that the holy virgyn Mary, mother to our sauioꝝ Chyist, and Ioseph, who was taken for his father, at y^e Emperours commaundemet, went to the citie of Dauid, named Bethleem, to be taxed among other, and to declare their obedience, to the Magistrates, for Gods ordinaūces sake. And here let vs not forget the blessed virgyn Maries obediēce: For although, she was highly in Gods fauour, and Chyistes naturall mother, & was also great with chyldre that same tyme, and so nyghe her trauayle, that she was deliuered in her iourney: Yet, she gladly without any excuse or grudging (for conscience sake) did take that colde & foule wynter iourney, beyng in the meane season so pooꝛe, that she lay in y^e stable, and there she was deliuered of Chyist.

Our sauioꝝ Chyist refused the office of a worldly Judge, & so he dyd the office of a worldly kyng: Commaūding his disciples, and al that beleue in him, that they should not contēde for superiortie, nether for worldly dominiō in this worlde. For ambition and pryde is detestable in al chystian persones of euery degre. And the Apostles in that place, do not represent the persones of Bishoppes, and Priestes onely, but also (as auncient authozes do wyte) they represent the persones of kynges & Princes: Whose worldly rule

Matt. xviij.

Luce. ii.

Luce. xii.

Iohan. vi.

Mat. xviij.

Of obedience.

rule and gouernaūce, they then ambitiously desired. So that in that place Chzist teacheth also chzisten Empēours, kynges and Princes, that they shoulde not rule their subiectes by will, & to their awne commoditie, and pleasure onely: But that they shoulde gouerne their subiectes, by good and Godly lawes. They shoulde not make thē selves so to be lordes ouer the people, to do with them and their goodes what they list, and to make what lawes they list, without dyede of God and of his lawes, without consideration of their honoꝝ & office, wherūto God hath called them, (as Heathen kynges and Princes do) but to thynke thē selves to be Gods officers, oꝝ deigned by God to be his ministres vnto y^e people, foꝝ their saluaciō, common quyetnes & wealth: to punyſhe malefactoꝝ, to defende innocentes, and to cherishe well doers. And according to the same, Lo, howe I. Peter agreeth, wryting by expresse woordes, in his firste Epistle: Submitte your selves, (saith he) vnto kynges, as vnto the chiefe headdes, oꝝ vnto Rulers, as vnto them that are sente of hym, foꝝ the punisshment of euill doers, and foꝝ laude of them, that do well, foꝝ so is the will of God. I nede not to expounde these woordes, they be so playne of thē selves. Saincte Peter doeth not saye, Submit your selves vnto me, as supreme head of the churche, neither he sayeth, submit youre selfe from tyme to tyme to my successours in Rome: But he saith, submit your selfe vnto your kyng, your supreme hedde,
and

i. Pet. ii.

Of obedience.

and vnto those that he appoynteth in aucthoritie vnder hym. For that ye shall so shewe your obedience, it is the will of God. God will that you be in subieccion to youre head and Kynge. This is Gods ordinaunce, Gods commaundement, and Gods holy will, that the whole body of euery realme, and all the membes and partes of thesame, shalbe subiecte to their heade their Kynge, and that (as saint Peter writeth) *i. Peter. ii.* for the Lordes sake; and (as sainte Paule writeth) *Roma. xiii.* for conscience sake, & not for feare only.

Thus we learne by the woorde of God to yelde to our Kynge, that is dewe to our King, that is, *Matth. xxii*
Roma. xiii.

honour, obedience, paymentes of due taxes, customes, tributes, subsidies, loue & feare. Thus we know partlye our bounde deuties to commō aucthoritie: Now let vs learne to accōplishe the same. And let vs moſte instantly & hartcly pray to God, the onely aucthor of al aucthorite, for al them that be in aucthoritie, according as saint Paule willeth, writing thus to Timothe, in his first Epistle: I exhorſe therfore, that aboue all *i. Timo. ii.* thinges, prayers, supplicatiōs, intercessions, & geuing of thanks be done for al men, for Kyngeſ, & for all, that be in aucthoritie, that we may lyue a quiet and a peaceable lyfe, with all godlines and honestie: for that is good, & accepted in the sight of God our ſauour. Here s. Paule maketh an earnest and an especiall exhortacion, concerninge geuing of thanks, and prayer for Kyngeſ & Rulers, saynge: aboue all thinges,

P. j.

as he

Of obedience.

as he might saye: in any wise principally and chiefly, let prayer be made for kynges. Let vs hartely thanke God, for hys great and excellent benefyte and prouidence, concerninge the state of kynges. Let vs praye for them, that they may haue Gods fauour, and Gods proteccio. Let vs praye, that they maye euer in all thinges haue God befoze their eyes. Let vs praye, that they maye haue wisdom, strenght, iustice, Clemency, zeale to Gods glory, to Gods veritie, to christe soules, and to the comon wealth. Let vs pray, that they maye rightly vse their swearde, and aucthoritic, for the mayntenaunce, and defence of the catholique fayth, conteyned in holy scripture, and of their good and honeste subiectes, and for the feare and punishmente of the euill, and vitious people. Let vs praye, that they maye faithfully folowe the moste faithful kynges and capitaynes in the Bible, Dauid, Ezechias, Josias, Moyses, with suche other. And let vs praye for oure selves, that we maye lyue Godly, in holy and christian conuersation: So we shal haue God of oure syde. And then let vs not feare, what man can do agaynst vs: So we shal lyue in true obedience, bothe to oure moste mercifull kyng in heauen, and to oure moste christen kyng in earthe: So shal we please God, and haue the exceeding benefite, peace of conscience, rest and quietnes here in this worlde, and after this lyfe, we shal enioye a better lyfe, rest, peace, and the eternall

Of obedience.

**eternall blisse of heauen : whiche he graunte vs
all, that was obediēte for vs all, euen to
the death of the crosse: Iesus Christ,
to whome with the father, and
the holy Ghoste, be all ho-
nour and glory, both
now and euer.**

Amen.

•. (,;) •.

p. 17.

An homilie of whozedome and vnclennesse.



Although, there want
not (good chriſten people)
great ſwarms of vices, woꝝ-
thy to be rebuked, (vnto ſuch
decay, is true godlynes and
vertuouſe liuyng now come
to) yet aboue other vices, the
outragious ſeas of adultry,
whoꝝedome, foꝝnicacion, and vnclennes, haue
not onely bzaste in, but alſo ouerflowed, almoſte
the whole woꝝlde, vnto the great diſhonoure of
God, the exceading infamie of ꝑ name of Chꝛiſt,
the notable decaye of true religion, and the vt-
ter deſtruction of the publique wealth, & that ſo
abundantlye, that thꝛough the cuſtomable uſe
therof, this vice is growen into ſuch an heyght,
that in a maner, emonge many, it is couꝑted no
ſynne at all, but rather a paſtime, a dalliaunce,
and but a touche of youghte, not rebuked, but
winked at, not puniſhed, but laughed at: wher-
foꝝe it is neceſſarie at this pꝛeſente, to entreate
of the ſynne of whoꝝedome, and foꝝnicacion, de-
claryng vnto you, the greatnes of this ſynne,
and howe odious, hatefull, and abhominable it
is, and hath alway bene reputed, befoꝝe God &
all good men, and howe greuouſly it hath bene
punyſhed, bothe by the lawe of God, and the la-
wes of diuerſe pꝛinces. Agayne, to ſhewe you
certayne

Agaynst adultrie.

certaine remedies, wherby ye may, (thzough the grace of God) eschew this most detestable sinne of whozedome, and fornicacion, and leade youre lyues, in all honestie, and cleauenenes. And that ye may perceyue, that fornicacion, and whozedome are (in the syght of God) most abhominable synnes, ye shal cal to remembzaunce this commaundemēt of God. Thon shalt not cōmit adultry: by **Exo. xx.** the which worde adultry, although it be properly vnderstād, of þ vnlawful cōmixtion of a married mā with any womā beside his wyfe, or of a wife, with any mā beside her hushāde: yet therby is signified also, al vnlaful vse of those partes which be ordeyned for generacion. And this one commaundemente (forbididng adultery) dothe sufficiently paynt, and set out, befoze oure eyes, the greatnes of this sinne of whozedom, and manifestly declareth, how greatly it ought to be abhorred, of al honeste, and faithfull persons. And that none of vs all, shall thinke himselfe excepted from this commaundemente, whether we be olde, or yōg, married, or vnmarrēd, mā, or womā, heare what God the father saieth, by his moste excellēt prophet Moyses: There shalbe no whoze, **Deut. xxiii.** emonge the daughters of Israell, nor no whozemongers, emonge the sonnes of Israell. Here is whozedom, fornicacion, & all vncleannes forbidden, to all kyndes of people, all degrees, & all ages, without excepcion. And that we shall not doubt, but that this pzecepte perteyneth to vs in dede, heare what Chziste (þ perfect teacher **P. iij.** of all

Agaynst adultery.

Matth.v.

of all trueth)saieþ in þ new Testamēt: Ye haue hearde(saieth Chȳst) that it was sayde to thē of the olde tyme:thou shalt not cōmit adultery, but I saie vnto you: whosoever seeth a woman, to haue his lust of her,hath cōmitted adultery with her all redy in his harte. Here our sauioꝝ Chȳst, doth not onely confirme and stablishe the lawe, against adultery,geuen in the olde Testamēt of God the father,by his seruaunt Moyses, & maketh it of full strength, continually to remayne emonge the professours of his name, in the new lawe,but he also:(Condēpning the grosse interpretation of the Scribes & Phariseis, whiche taught,that the aforesaid commaundemēt onely required to absteyne from the outward adultery,and not from the fylthye desyres & vnpure lustes)teacheth vs an exacte, and ful perfeccion of puritie,and clenness of lyfe, both to kepe our bodies vndefiled,and our hartes pure and free, from all euyll thoughtes, carnall desyres, and fleshly consentes. Howe can we then be free, frō this commaundement,where so great charge is layde vpon vs? Maye a seruaunte do what he wyl,in any thyng,haupnge a commaundement of his master to the contrarie? Is not Chȳste oure master? are not we his seruauntes? Howe then, maye we neglecte oure masters wyl, and pleasure,& folow our owne will & phantasie? Ye are my frendes(saieth Chȳste) if you kepe those thynges,that I commaunde you. Howe hath Chȳste oure master commaunded vs, that we
Should

Ihon.xv.

Agaynst adultery.

Should forsake all vncleannes, and lechery, bothe in body and spirite. This therfore muste we do, if we looke to please God. In the Gospell of Saincte Matthewe, we reade that the Scribes and Phariseis, were greuouslye offended with Chyste, because his disciples dyd not kepe the tradicions of the forefathers, for they washed not theyr handes, when they wente to dyner, or supper: And emonge other thynges, Chyst answered and sayde: heare and vnderstande: Not that thing, which entreth into y^e mouth, defileth the manne, but that, whiche commeth out of the mouth, defyleth the man. For those thynges, whiche procede out of the mouthe, come furthe from the harte, and they defyle the man. For out of the hart, proceade euill thoughtes, murders, breaking of wedlocke, whoredom, theiftes, false witnes, blasphemies. These are the thynges, whiche defile a man. Here maye we see, that not onely murder, theifte, false witnes, and blasphemie, defile men: but also euill thoughtes, breaking of wedlocke, fornicacion, and whoredome.

Matth. xv.

Matth. xv.

VVHO is now of so litell wyt, that he will esteeme whoredom, and fornicaciō, to be thinges of small importaunce, and of no weyghte before God: Chyste (which is the truth, and can not lye) saith: that euill thoughtes, breakynge of wedlocke, whoredom, and fornicacion defyle a man, that is to saye: corrupte both the body and soule of man, and make them, of the Tempels of the holy Ghoste, the fylthye dungyll, or dungeon of all

Ihon. xiiii.

Tit. i.

Agaynst adultrie.

of all vnclene spirites, of the mansion of God,
the dwelling place of Sathan. Againe, in the
Ihon. viii. Gospell of S. Ihon, when the woman taken in
adultery, was brought vnto Christ, sayd not he
vnto her: go thy waye and sinne nomoze? Doth
not he here call whozdom sinne? And what is
Rom. vi. the reward of sinne, but euerlastynge death? If
whozdome be sinne, then is it not lawfull for vs
i. Ihon. iii. to commit it. For S. Ihon saieth: he that comit-
Ihon. viii. teth sinne, is of the deuell. And our sauioz saieth:
Roma. vi. euery one that committeth sinne, is the seruaute
of sinne. If whozedom had not bene sinne, surely
Math. xiiii. S. Ihon Baptist, would neuer haue rebuked king
Herode, for takig his bzothers wife: but he told
him plainely, that it was not lawfull for him, to
take his bzothers wife. He winked not at þe whoz-
dome of Herode, although he were a king of great
power, but boldely reproued him, for his wicked
and abhominable liuyng, although for the same
he losse his head. But he woulde rather suffer
death, then see God so dishonored, by the brea-
king of his holy precept, then to suffer whozdom
to be vnrebuked, euen in a king. If whozedom
had bene but a pastime, a daliaunce, & a thing not
to be passed of (as many coupt it nowe a dayes)
truely, Ihon had bene moze then twyse madde,
if he would haue had the displeasure of a king,
if he woulde haue bene cast into pryson, and lost
his head for a tryfle. But Ihon kne we ryght
well, howe filthye, stinkyng, and abhominable
the synne of whozdom is, in the sighte of God,
therfoze

Agaynst adultrie.

therfoze would not he leaue it vnrebuked no not in a kynge: If whozedome be not lawfull in a king, neither is it lawfull in a subiect. If whozedome be not lawfull in a publique officer, neither is it lawfull in a priuate persō. If it be not lawfull, neither in kinge, noz subiecte, neither in cōmon officer, noz priuate person, truely, then is it lawfull in no man, noz womā, of whatsoeuer degree, or age thei be. Furthermoze in the Actes of the Apostles, we read: that when the Apostles & elders, with the whole congregaciō, were gathered together, to pacifie the hartes of the faithfull dwellinge at Antioch, (whiche were disquieted throughe the false doctrine, of certayne Jewish preachers) they sent word to the bꝛethꝛē, & it seemed good to the holy Ghost, & to them, to charge them with no moze, then with necessary thinges: Among other, they willed them to absteyn from Idolatrie, and fornicacion, from whiche (sayde they) if ye kepe your selves, ye shall do well.

Actes. xv.

NOTE here, how these holy and blessed fathers of Chꝛistes churche, wolde charge the cōgregaciō with no moo thinges, then were necessary. Marke also, howe emonge those thinges, from the which they commaūded the bꝛethꝛen of Anthioche to absteyne, fornicacion & whozedome is numbꝛed. It is therfoze necessary, by & determination and cōsent of the holy Ghoste, and the Apostles & elders, with the whole congregaciō, that, as from Idolatrye and supersticion: so lykewyse we muste absteyn from fornicacion and

D. f. whozedome,

Agaynst adultery.

whozedome. Is it necessary vnto saluacion, to absteyne from Idolatry: so is it, to absteyne frō whozedome. Is there any nygher way, to leade vnto dampnacion, then to be an Idolater: No, euen so, neyther is there a nerer waye to dampnacion, then to be a fornicatour, and an whoze-monger.

NOVV, where are those people, whiche so lightly esteime, bzeaking of wedlocke, whozedō, fornicacion and adultery: It is necessary saiethe the holy Choite, the blessed Apostles, the elders, with the whole congregacion of Christ, it is necessary to saluacion, saye they, to absteyne from whozedō. If it be necessary vnto saluacion, then woo be to them, which, neglecting their saluaciō geue their myndes to fylthy, & stinking sinne, to so wicked vice, to such detestable abhominaciō. But let vs heate, what the blessed apostle saint Paule saiethe to this matter: wzyting to the Ro-

Roma.xiii. mayns: he hath these wordes. Let vs cast awaye the workes of darknes, and put on the armouris of light. Let vs walke honestly, as it were in the daye tyme, not in eatyng and drynkyng, neither in chambrynges, and wantoncs, neither in strife and enuiyng, but put ye on h̄ lord Iesus Christ: and make not prouision for the fleashe, to fulfyl the lustes of it. Here h̄ holy apostle exhōrteth vs to caste awaye the woorkes of darkenes, whiche (emōg other) he calleth glotonous eatyng, drynkyng, chambryng and wātonnes, whiche all are ministers vnto that vice, & preparacions to in-

duce

Agaynst adultery.

Duce, and byyng in the filthy sinne of the fleashe.
He calleth the the dedes and woorkes of darke-
nes, not oncly because they are customably done
in darknes, or in the nighte tyme, (for euery one
that doth cuill, hateth the lighte, neyther com- Ihon.iii.
meth he to the light, lest his woorkes shoulde be
reproued) but that they lead the riht way vnto

that vtter darkenes, where weppynge and gna- Mat.xiii.
shyng of tethe shalbe. And he sayeth in an other
place of thesame Epistle: they that are in the
fleashe, can not please God. We are detters
to the fleashe, not that we shoulde lyue after the
fleashe, for if ye lyue after the fleashe, ye shall
dye. Agayne he sayeth: fye from whozedome.

For euery synne that a man comitteth, is with- Roma.viii.
out his body, but whosoever committeth whoze-
dome, synneth agaynste hys awne body. Do ye
not knowe, that your members are the Temple
of the holy Ghoste, which is in you, whome also
ye haue of God, and ye are not your awne: For
ye are derely bought: Glorifie God in your bo-
dyes. &c. And a litle afore, he saieth, do ye not

know, & your bodies are the membes of Christ: i.Cor.vi.
Shall I then take the membes of Christe, and
make them the membes of an whoze? God for-
bid, Do ye not knowe, & he, whiche cleueth to an
whoze, is made one body with her: There shalbe
two in one fleashe (saieth he). But he that cleueth
to the Lord, is one spirite. What godly reasons
doth & blessed apostle s. Paul bringe furth here,
to dissuade vs from whozedome, and al vnclen-

Agaynst adultery.

whozedome. Is it necessary vnto saluacion, to absteyne from Idolatry: so is it, to absteyne frō whozedome. Is there any nygher way, to leade vnto dampnacion, then to be an Idolater: No, euen so, neyther is there a nerer waye to dampnacion, then to be a fornicatour, and an whoze-monger.

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Duce

Agaynst adultery.

Duce, and byyng in the filthy sinne of the fleashe.
He calleth the the dedes and woꝝkes of darke-
nes, not oncly because they are customably done
in darknes, oz in the nighte tyme, (foz euery one
that doth cuill, hateth the lighte, neyther com- Ihon.iii.
meth he to the light, lest his woꝝkes shoulde be
reproued) but that they lead the riht way vnto
that vtter darkenes, where weppnge and gna- Mat.xiii.
shyng of tethe shalbe. And he sayeth in an other
place of the same Epistle: they that are in the
fleashe, can not please God. We are detters
to the fleashe, not that we shoulde lyue after the
fleashe, for if ye lyue after the fleashe, ye shall
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Foz euery synne that a man comitteth, is with-
out his body, but whosoever committeth whoze-
dome, synneth agaynste hys awne body. Do ye
not knowe, that your members are the Temple i.Cor.vi.
of the holy Ghoste, which is in you, whome also
ye haue of God, and ye are not your awne: Foz
ye are detely bought: Glorifie God in your bo-
dyes, &c. And a litle afoze, he saith, do ye not
know, & your bodies are the membꝛes of Chyste:
Shall I then take the membꝛes of Chyste, and
make them the membꝛes of an whoze? God for-
bid, Do ye not knowe, & he, whiche cleueth to an
whoze, is made one body with her: There shalbe
two in one fleashe (saith he). But he that cleueth
to the Lord, is one spirite. What godly reasons
doth & blessed apostle s. Paul bringe furth here,
to dissuade vs from whozedome, and al vnclen-
ness?

Agaynst adultrie.

nes: poure membris (saith he) are the Temple
 of the holy Ghoste, whiche, whosoever doth de-
 fyle, God will destroye hym, as saith s. Paule.
 If we be the Temple of the holy Ghoste, howe
 vnsittinge then is it, to dyue that holy spirite
 from vs, throughe whoredome: And in hys place
 to set the wicked spirites, of vncleannes and for-
 nicacion, and to be ioyned, and do seruice to
 them: Ye are derely bought: (saith he) therfore
 glorifie God in your bodies. Christe that inno-
 cent lambe of God, hath bought vs, from the ser-
 uitude of the deuill, not with corruptible golde
 and syluer, but with hys moste precious and
 dere hart bloude. To what entent: that we
 should fall agayne, vnto oure olde vncleannes,
 and abhominable liuing: Nay verely: but & we
 should serue him, all the dayes of our lyfe, in ho-
 lynes, and righteousness: that we should glorifie
 him in our bodies, by puritie and clenes of lyfe.
 He declareth also, that our bodies are the mem-
 bris of Christ. Howe vnsemye a thyng is it
 then, to cease to be incorporate, and one with
 Christ, and throughe whoredome, to be ioyned,
 and made all one with an whoze: What greater
 dishonour, or iniurie can we do to Christe, then
 to take awaye from hym, the membris of hys
 body, and to ioyne them to whozes, deuils, and
 wicked spirites: And what more dishonour can
 we do to our selles, then throughe vncleannes, to
 loose so excellēt a dignitie and fredome, and to
 become bonde slaues, and miserable captiues,
 to the

i. Corin. vi.

i. Peter. i.

Luce. i.

esai. xxxviii

Agaynst adultrie.

to the spirites of darkenes: Let vs therfore conspyre first the gloꝝ of Chꝛist, and then our state, our dignitie and fredome, wherein God hath set vs, by geuing vs his holy spirite, and let vs ba- liauntly defende the same, against Sathan, and all his craftie assaultes, that Chꝛist inaye be ho- noured, and that we loose not oure libertie, but still remayne in one spirite with hym.

MOREOVER, in his Epistle to the Ephe- Ephe.v.
sians, the blessed Apostle willethe vs, to be so pu- re, and free, from adultery, fornicacion, and all vnclennes, that we not once name them among vs (as it becomineth saintes) noꝝ filthynes, noꝝ folishe talkyng, noꝝ iestyng, which are not com- mely: but rather gyuing of thanks. For this ye knowe (saith he) that no whozemonger, either vnclene person, oꝝ couetouse person, (whiche is an Idolater) hath any inheritaunce in the king- dome of Chꝛist, and God. And that we shoulde remember to be holy, pure, and fre from all vn- clennes: The holy Apostle calleth vs saintes, because we are sanctified, and made holy in the bloude of Chꝛist, through the holy Ghoste.

NOVVE, if we be saintes, what haue we to do with the maners of the Heathen: Saint Pe- i. Petri.i.
ter saith, as he, whiche called you, is holy: euen so, be ye holy also in all your cōuersaciō, because it is wꝛiten: Be ye holy, for I am holy. Hetherto Leuit.xi
&.xix.
haue we heard, how greuouse a synne, fornicacion, and whoredome is, and howe greatly God doth abhoꝛe it, throughout y whole scripture.

Agaynst adultery.

Howe can it any otherwise be, then a sinne of moſte abhominacion, ſeyng it once maye not be named. emong the chriſtians, much leſſe, it may in any point be committed. And ſurely, if we wolde wepe the greatnes of this synne, and conſidze it in the right kynde, we ſhoulde fynde the synne of whozedom, to be that moſt fylthy lake, foule puddle, and ſtinkyng ſynke, whertinto all kyndes of ſynnes, and euils flow, wheralso, they haue their reſtinge place, and abydinge.

FOR hath not the adulterer a pryde in hys whozedom: as the Wiſeman ſaieth: They are glad when they haue done euill, and reioyſe in thynges that are ſtarke nought. Is not the adulterer alſo ydle, & delyghteth in no godly exerciſe, but onely in that his moſte filthie, & beaſtly pleaſure? Is not hys mynde abſtracte, and vtterlye drawen away, from al vertuous ſtudies, and fructeful labours, and onely gyuen to carnall Imaginaciōs? Doth not the whozemonger geue his mynde to glotonie, that he may be the moze apte, to ſerue his luſtes, and carnall pleaſures? Doth not the adulterer gyue his mynde to couetuousnes, and to polling and pyllpyng of other, that he maye be the moze able to mapnteyne his harlottes and whozes, and to contynue in his fylthye, and vnlawfull loue? Swel- leth he not alſo with enuie, agaynſte other, fearinge that his pryde ſhoulde be allured, and taken awaye from hym? Agayne is he not pyfull, and replenished with wꝛath & diſpleaſure, euen agaynſte

Agaynst adultery.

Agaynste his beste beloued, if at any tyme, hys beastly and deuillishe requeste be letted: what synne oz kynde of synne is it, that is not ioyned with fornicacion and whozedome: It is a monstre of many heades: It recepueth all kyndes of vices, and refuseth all kyndes of vertues. If onc seuerall synne byngeth dampnacion, what is to be thought of that synne, whiche is accompanied with all euils, and hath waytinge on it; whatsoeuer is hatefull to God, dampnable to man, and pleasaunt to Sathan:

G R E A T E is the dampnacion that hangeth ouer the heades of fornicatours, and adulterers. What shal I speake of other incommodities, which issue, and flowe out of this stinkyng puddell of whozedome: Is not that treasure, which before all other, is mooste regarded of honest persons, the good fame and name of man and woman, losse through whozedome: What patrimonye, what substaunce, what gooddes, what riches, doth whozedome shortly consume and bynge to naughte: What baliauntnes, & strenghte, is many tymes made weake, and destroyed with whozedome: What wytt is so fyne, that is not doted and defaced throughe whozedome: What beautie (although it were neuer so excellent) is not obscured throughe whozedome: Is not whozedome an encinie to the pleasaunte floure of youth: and byngeth it not gray heares and olde age, before the tyme: What gyft of nature (although it were neuer so precious) is not corrupted

Agaynst adultrie.

corrupted with whozedom: Come not the freche pockes, with other diuers diseases of whozedom: From whence come so many bastardes and mysbegotten chyldren, to the hygh displeasure of God, and dishonoure of holy wedlocke, but of whozedom: How many consume al their substaunce and goodes, and at the laste falle into suche extreme pouertie, that afterward they steale, and so are hanged throught whozedom: What contencion and manslaughter commeth of whozedom: Howe many maydēs be deflowred, how many wifes corrupted, how many wydowes despyled, throught whozedom: How much is the publique weale impouerished, and troubled throught whozedom: How much is Gods word contempned, and depzaued by whozedom and whozemongers: Of this vice, commeth a great parte of the diuorces, which (now a daies) be so commonly accustomed and vled, by mens priuate auctoritie, to the greate displeasure of God, and the breache of the moste holy knotte and bonde of matrimonie. For when this moste detestable synne is once crept into the breste of the adulterer, so that he is entāgled with vnlawfull, and vnchaste loue, streyghtwayes, his true and lawfull wyfe is dispised, her pzenence is abhorred, her company stynketh, and is lothsome, whatsoeuer she doth, is dispraysed, there is no quietnes in the house, so long as she is in syght. Therfore to make shorte tale, must she away, for her husband can brooke her no lenger. Thus
throught

Agaynst adultery.

through whoredome, is the honest and innocent wyfe put away, and an harlot receyued in her stede, and in lyke sorte, it happeneth many tymes in the wyfe, towardes her husbände. **A** bominacion: Christ our sauour, very God and man, commynge to restore the lawe of his heauenly father, vnto the righte sense, vnderstandinge, and meanynge, emonge other thinges reformed the abuse of this lawe of God. For where as the Jewes vsed, of a longe sufferance, by custome, to put away their wyfes at their pleasure, for euery cause: Christ correctyng that euill custome, dyd teache, that if any man put away his wyfe, and maryeth an other, for any cause, excepte onely for adulterye (whiche then was death by the law) he was an adulterer, and forced also his wyfe so diuorced, to committe adulterye, if she were ioyned to any other man: and the man also, so ioyned with her, to commit adulterye.

IN what case then are those adulterers, which for the loue of an whoze, put away their true and lawfull wyfe, agaynste all lawe, right, reason, and conscience? **D**ampnable is the state wherin they stande. **S**wifte destruction shal fall on them, if they repent not, and amende not: for God will not euer suffer holy wedlocke, thus to be dishonoured, hated and dispised. He wil once punishe this carnall and licencious maner of liuing, & cause, that his holy ordinaunce shalbe had in reuerence, and honour. For surely wed-

Mat. xix.

Hebre. vi.

Agaynst adultery.

Hebre.iii. Locke(as the Apostle saith) is honozable emōg
all men, and the bed vndespyled: But whozemō-
gers and fornicatours, God will iudge, that is
to saye, punishe and condempne. But to what
purpose is this labour takē, to describe, and set
furth the greatnes of the sinne of whozedome, &
the incommodities that issue and flow out of it,
seyng that breath and tongue shall loner fayle
any man, then he shall, or maye be able to set it
out accoꝝdinge to the abhominacion and hay-
nousnes therof: Notwithstandyng, this is spo-
ken to the entēt, & al men should flee whozedom,
and lyue in the feare of God: God graunt that
it maye not be spoken in bayne. Now will I de-
clare vnto you, in oꝝdꝛe, with what greuous pu-
nishinentes, God in tymes paste, plagued adul-
tery: and howe certayne worldly Princes also
dyd punish it, that ye may perceyue, that whoze-
dom and fornicacion be synnes, no lesse detesta-
ble, in the sight of God, and of all good mē, then
I haue hitherto vttered. In the firste booke of
Moyses we reade, that when mankynde began
to be multiplied bpō the earth, the men and wo-
men gaue their myndes so greatly to carnal de-
lectaciō, and fylthy pleasure, & they lyued with-
out al feare of God. God seing this their beast-
lye and abhominable liuing, & perceyupng that
they amended not, but rather encreased dayly
more and more, in their sinfull and vnclene ma-
ners, repented that he euer had made man: and
to shewe howe greatly he abhoyred adultery,
whozedome,

Gene.vi.

Agaynst adultery.

whooredome, fornicacion, and all vncleannes, he made all the fountaynes of the depe earthe, to burst out, and the sluices of heauen to be opened, so that the rayne came downe vpon the earth by the space of. xl. daies, and. xl. nightes, and by this meanes, destroyed the whole worlde, and all mankynde, eghte persons onely excepted: that is to saie: Noe, the preacher of righteousness (as saint Peter calleth him) and his wyfe, his thre sonnes, and their wives. ¶ What a greuous plague, dyd God caste here vpon all liuing creatures, for the synne of whooredome: For the whiche God toke vengeance, not onely of man, but also of beastes, foules, & all liuyng creatures. Man slaughter was committed before, yet was not the world destroyed for that, but for whooredom, all the world (few onely except) was ouerflowed with waters, and so perished: An example, worthy to be remembred, that ye maye learne to feare God.

¶ V V E reade agayne, that for the fylthy synne of vncleannes, Sodome and Gomorre, and the other cyties nyghe vnto them, were destroyed, with fyre and brimstone from heauen, so that there was neither man, woman, chylde, nor beaste, nor yet any thyng that grewe vpon the earth there lefte vndestroyed. Whose harte trembleth not at the hearinge of this hystorie: who is so drouned in whooredome and vncleannes, that wil not now for ever after, leaue this abhomyable lyuinge, seinge that God so greuously punis-

Agaynst adulterie.

sheth vncleannes, to rayne fyre and byrmstone from heauen, to destroye whole cytyes, to kyll man, woman, and chyld, and all other lypynge creatures there abydyng, to consume with fyre, all that euer grewe: what can be moze manifeste tokens of Gods wrathe, and vengeaunce against vncleannes, and impuritie of lyfe? Marke this hystoꝛye, (good people) and feare the vengeaunce of God.

Gene. xiii.

Do we not reade also, that God dyd smyte Pharao, and his house, with great plagues, because that he vngodly despyed Sara,

Gene. xx.

the wife of Abraham: Likewise reade we of Abimelech, kynge of Gerar, althoughe he touched her not by carnall knowledge. These plagues and punishmentes, dyd God caste vpon fylthye and vncleane persones, befoze the lawe was gyuen, (the lawe of nature onely reygninge in the hartes of men) to declare, howe greate loue he had to matrimonye, and agayne, howe muche he abhorred adultery, fornicacion, and all vncleannes.

And when the lawe that forbade whoredome, was gyuen by Moyses to the Jewes, dyd not God commaunde, that the transgressors therof shoulde be put to death?

Leuiti. xx

The woordes of the lawe be these: Who so committeth adultery with any mans wyfe, shall dye the death, bothe the man and the woman, because he hath broken wedlocke with his neyghbours wyfe. In the lawe also it was commaunded, that a damosell and a mā take together in whoredome, shoulde be bothe stooned to death. In

an other

Agaynst adulterie.

an other place we also reade, that God commaūded Moyses, to take al the headrylers, and p^rin^cies of the people, and to hang them vpon gybets openly, that euery man mighte see them, because they eyther committed, or dyd not punishe whozedomē. Agayne, dyd not God sende suche a plague emong the people, for fornicaciō and vncleannes, that they dyed in one daye, thre and twenty thousande? I passe ouer for lacke of tyme, many other hystories of the holy Bible, whiche declare the greuous vengeaunce, and heauy displeasure of God, agaynst whozemon- gers, and adulterers. Certes, this extreme punishmēt appoynted of God, sheweth euident- ly, howe greatly God hateth whozedomē. And let vs not doubte, but that God at this p^resent, abhozreth all maner of vncleannes, no lesse then he dyd in the olde lawe: and wyl vndoubted- ly punishe it, bothe in this worlde, and in the worlde to come. For he is a God that can a-
byde no wickednes: therefore oughte it to be eschewed of all, that tendre the glory of God, & the saluacions of their awne soules.

SAINCT Paule sayeth: all these thinges are w^riten for oure example, and to teache vs the feare of GOD, and the obedience to hys holy lawe. For if God spared not the naturall braunches, neither will he spare vs, that be but graftes, if we commit lyke offence: If God destroyed many thousandes of people, many cy- tyes, yea the whole worlde, for whozedomē, let

R. iij.

vs not

Nume. xxv

Psal. v.

i. Cor. x.

Agaynst adulterie.

vs not flatter oure selves, and thinke we shall escape free and without punishment. For he hath promised in hys holy lawe, to sende moste greuous plagues vpon them, that transgresse hys holy commaundementes. Thus haue we hearde, howe God punisheth the synne of adulterye, let vs nowe heare certayn lawes, whiche the cyuil Magistrates deuised, in diuers countrys, for the punishment therof: that we maye learne, how vnclenes hath euer bene detested in all well ordred citie and commō wealthes, and emonge all honest persons. The lawe emonge the Lepzeians was this, that when any were taken in adulterye, they were bounde, and carried threē dayes throughe the cytye, and afterwarde, as long as they lyued, were they dispised, and with shame and confusion reputed, as persones desolate of all honestie. Emonge the Locreusians, the adulterers had bothe their eyes thrust oute. The Romayns in tymes paste, punished whozedome, somtyme by fyre, somtyme by swearde. If a man emonge the Egipcians had bene taken in adulterye, the lawe was that he shoulde, openly in the presence of al the people, be scourged naked with whippes, vnto the numbꝛe of a thousande stripes. The woman that was taken with hym, had her nose cut of, whereby she was knowne euer after, to be an whoze, and therfore to be abhorred of all men. Emonge the Arabians, they that were taken in adulterye, had their heades stryken from their bodies.

Lawes deuised for punishment of whozedome.

Agaynst adultrie.

bodies. The Athenians, punished whozedom by death in lyke maner. So lyke wise dyd the Barbarous Tartarians. Among the Turkes euen at this day, they that be taken in adultery, bothe man and woman, are stoned streyghtwayes to deathe, without mercy. Thus see we what godly actes were deuised in tymes paste of the highe powers, for the puttinge awaye of whozedom, and for the maynteyninge of holpe matrimonie, and pure conuersacion. And the aucthozs of these actes, were not chryistians, but Heathen: Yet were they so enflamed, with the loue of honestie, and purenes of lyfe, that for the mayntenance, and conseruacion of that, they made godly statutes, sufferinge neyther fornicacion, noz adultery, to reygne in their realmes, vnpunished. Chyriste sayde to the people: The Siniuites shal ryse at the iudgement, with this Luce. xii nacion, meaning the vnfaithfull Jewes, & shall condempne them. For they repented at the preaching of Jonas, but behold (saith he) a greater then Jonas is here, meaninge hym selfe, and yet they repent not. Shall not (thinke you) likewise the Locreustians, Arabians, Athenians, with suche other, rise vp at the iudgement, and condempne vs, for as much as they ceased from whozedom, at the commaundemēt of man, and we haue the lawe & manifest preceptes of God, and yet forsake we not our fylthy conuersacion: Truly, truly, it shalbe easier at the day of iudgement,

Agaynst adultery.

ment, to these Heathen, then to vs, except we repent and amende. For although death of body, seemeth to vs a greuous punishment in this worlde for whoredome: yet is that payne nothing, in comparison of the greuouse tormētes, which adulterers, fornicatours, & all vncleane persons, shall suffer after this lyfe. For al suche shalbe excluded, & shut out of the kyngdome of heauen, as S. Paule saith: Be not deceyued, for neyther whoremongers, nor worshippers of Images, nor adulterers, nor softelinges; nor Sodomites, nor theifes, nor couetous persons, nor drunkardes, nor cursed speakers, nor pyllers, shall inherite the kyngdome of God. And saint Ihon in his reuelacion saith: that whoremongers shall haue theyr parte, with murderers, sorcerers, enchaunters, lypers, idolaters, and suche other, in the lake whiche burneth with fyre and brimstone, whiche is the seconde death. The punishment of the bodye, although it be deathe, hath an ende, but the punishment of the soule, whiche S. Ihon calleth the second death, is euerlasting: there shalbe fire & brimstone: there shall be wepinge & gnashing of teth: the worme, that shall there gnawe the conscience of the dampned, shall neuer dye. Whose hart distilleth not euē dropes of bloud, to heare, and considre these thinges? If we tremble and shake at the hearinge and namyng of these paynes, oh, what shall they do, that shall

i. Corin. vi.
Galat. v.
Ephe. v.

Apo. xxi.

Luce. iii.

Agaynst adultrie.

shall feele them, that shall suffer them, yea and euer shall suffer, woꝛldes withoute ende. God haue mercy on vs. Who is now so drowned in synne, and past al godlynnes, that he wil set moze by a fylthy and stynking pleasure, (whiche sone passeth awaye) then by the losse of euerlastinge gloꝛie. Agayne, who wil so geue himselte to the lustes of the flesh, that he feareth nothing at al the paynes of hell fyre? But let vs heare howe we may eschewe the synne of whoredome & adultery, that we maye walke in the feare of God, & be free from those most greuous, and intollerable toꝛmētes, which abyde al vncleane persons. To auoyde fornicacion, adultery, and all vncleannes, let vs pꝛouide, that aboue all thinges, we maye kepe oure hartes pure and clene, from all euill thoughtes, and carnall lustes. For if that be once infected and corrupte, we fall hedlonge into all kynde of vngodlynnes. This shall we easily do, if, when we feale inwardly, that Sathā our olde enemy tempteth vs vnto whoredome, we by no meanes consente to his craftie suggestions, but valiauntly resiste, and withstaūd him, by strong faith in the woꝛde of God, obiectinge agaynst him alwates in our hart, this commaundement of God: Scriptum est, non mœchaberis. It is wꝛiten, thou shalt not commit whoredome. It shall be good also foꝛ vs, euer to lyue in the fear of God, and to set befoꝛe oure eyes, the greuous threateninges of God, against al vngodly synners, and to cōsider in our mynde, howe fylthy,

D. j. beastly,

Agaynst adultery.

bestly, and shor̄te that pleasure is, whereunto Sathan moueth vs: And agayne, how þ̄ payne appointed for that synne, is intollerable, & euerlastyng. Moreouer, to vse a temperance and sobrietie in eatyng & drynkyng, to eschewe vnclene comunicacion, to auoyde all filthy cōpany, to flee idlenes, to delight in reading holy scriptur, to watche in godly prayers, & vertuouse meditations: and at all times, to exercise some godly traуaples, shall helpe greatly vnto the eschewing of whozedome.

AND here are all degrees to be monished, whether they be maryed, or vnmaryed, to loue chastitie, and clenness of life. For the married are bounde by the law of God, so purely to loue one another, that neither of them seke any straunge loue. The man muste onely cleue to his wyfe, & the wyfe agayn onely to her husband: they must so delight one in anothers companye, that none of them couet any other. And as they are boūd, thus to liue together in all godlines & honestie, so likewise is their duetye, vertuously to brynge vp their chyldren: and to prouide, that they fall not into Sathans snare, nor into any vnclennes, but that they come pure and honeste vnto holy wedlocke, when tyme requireth. So likewise ought all masters, and rulers, to prouide, that no whozedome, nor any poynte of vnclennes, be vled amonge their seruauntes. And agayne, they that are single, and scele in thein selves, that they cannot liue without the cōpany of a woman

Agaynst adultery.

of a woman, let them get wyfes of their awne, &
so liue godly together. For it is better to mary,
then to burne. And to auoide fornicacion, saith **i. Corin. vii**
the Apostle, let euery man haue his awne wyfe,
and euery woman her awne husbände. Finally,
all such as feele in them selves, a sufficiency and
habilitie, through the operaciō of Gods spirite,
to leede a sole and continent life, let them praye
God for his gift, and seke all meanes possible,
to maynteyne the same, as by readdyng of holy
scriptures, by godly meditations, by continuall
prayers, and suche other vertuous exercises. If
we all on this wyle wyl endeuour our selves, to
eschewe fornicacion, adultery, and all vnclen-
nes, and leade oure liues in all godlines,

and honestie, seruyng God with a pu-
re and cleane hart, and glorifyng
him in our bodyes, by leading
an innocent lyfe, we may

be sure, to be in the
numbre of those,

of whome our

sauoure

Christ

speaketh in the Gospel,

on this maner: Blessed are

the pure in hart, for they shall

see God, to whome alone be all

glory, honour, rule, & power, wor-
des without ende,

AMEN.

AMEN.

S. ij.

Can

Matth. v.

An homilie agaynst conten- cion and bꝛaulynge.



Thys daye (good christe
people) shalbe declared vnto
you, the vnprofitableness, &
shamful-vnhonesty of cōten-
tion, strife, and debate, to the
entent, that when you shal se
(as it were in a table painted
before your eyes) the euil fa-

uourednes, and deformatie of this most detestable
vice, your stomackes maye be moued, to ryse a-
gaynst it, & to detest & abhorre that sinne, which
is so muche to be hated, & so pernicious & hurt-
ful to all men. But among all kyndes of conten-
cion, none is moze hurtful, then is contencion in
matters of religiō. Eschewe (saith saint Paul)

i. Timo. i.

ii. Timo ii.

foolish and vnlearned questions, knowing that
they breed strife. It becometh not the seruaunt of
God, to fighte or striue, but to be meke towarde
all men. This contenciō and strife was in saint
Pauls time, among the Corinthians, and is at
this tyme emōg vs Englishe men. For to many
there be, which vpon the Alebenches or other pla-
ces, delight to propoūde certayn questiōs, not so
much pertainig to edificacion, as to baingloꝝy
and ostentacion: and so vnsoberly to reason and
dispute, that when neither partie wil geue place
to other, they fal to chiding and contencion, and
sometyme from hote wordes, to further incōue-
nience. Saint Paule could not abyde to heare
amonge

Of contention.

emōg the Corinthiās, these woordes of disoord or
discenciō: I holde ot Paule, I of Cephas, and I i. Corin. iii
of Appollo. What would he then say, if he heard
these woordes of contention: (which be nowe al-
most in euery mans mouth) he is a Pharisei, he
is a Gospeller, he is of y new sozt, he is of the old
faith, he is a newe bꝛoched bꝛother, he is a good
catholique father, he is a papist, he is an hereti-
que: Oh how y church is diuided. Oh howe the
cyties be cutte and mangled. Oh how the coote
of Chzist, that was without seame, is al to rent &
tozne. Oh body mystical of Chzist, where is that
holy and happy vnitie, out of the which, whoso-
euer is, he is not in Chzist: If one mēbre be pul-
led frō another, where is the body: If the bodye
be drawē from the heade, where is the life of the
body: We cannot be ioyned to Chzist our head,
except we be glued with cōcord & charitie, one to
another. For he y is not in this vnitie, is not of
the church of Chzist, which is a congregacion or
vnitie together, and not a diuisiō. i. Corin. iii. Saint Paul
saieth: that as long as emulation, contēciō, and
factions be emong vs: we be carnal, and walke,
according to the fleshy man. And saint James James. iii.
saieth: If you haue bitter emulaciō, & contēcion
in your hartes, glozy not of it, for where as cō-
tencion is, there is incōstancy, & all euil deades.
And why do we not heare s. Paule, whiche pray-
eth vs, where as he might cōmaund vs, sayng:
I beseeche you, in the name of our Lorde Iesus i. Corin. i.
Chzist, that you will speake all one thyng, and

Of contencion.

Ephe. iiii.

that there be no dissencion among you, but that you wil be onewhole body, of one mynde, and of one opinion in the truth. If his desyre be reasonable & honest, why do we not graūt it: if his request be for our profit, why do we refuse it? And if we list not to heare his petitiō or pzaier, yet let vs heare his exhortacion, where he laieth: I exhor̄te you, that you walk, as it becōmeth the vocatiō, in the which you be called, with al submission & mekenes, with lenitie & softnes of mynde, bearig one another by charitie, studyng to kepe the vnitie of the spirit, by the bond of peace: For there is one body, one spirit, one sayth, one baptisme. There is (he sayeth) but one body, of the which he can be no liuely membze, that is at variaūce with ōther mēbz̄es. There is one spirit, which ioyneth & knitteth al thynges in one. And how can this one spirit reigne in vs, when we cōmunge our selves be diuided? There is but one faith, and howe can we then say he is of the olde faith, & he is of the new faith? There is but one baptisme, and then shal not al thei which be baptised, be one? Cōtencion causeth diuision, wherefoze it ought not to be among christiāns, whom one faith & baptisme, ioyneth in an vnitie. But if we contemne saint Paules request and exhortaciō yet at the lest, let vs regard his obtestaciō, in the which he doth very earnestly charge vs, and (as I may so speake) coniure vs in this fournie and maner: If there be any consolacion in Christ, if there be any cōfort of loue, if you haue any communion

Philip. ii.

Of contencion.

munio of the spirit, if you haue any bowelles of
pytie & compassion, fulfyl my ioy, beyng all like
affected, hauing one charitie, being of one mynd,
of one opinion, that nothing be done by conten-
cion, or bainglozy. Who is he that hath any bo-
welles of pitie, that wil not be moued with these
wordes so pithy: whose hart is so stony but that
the sword of these wordes (which be moze sharpe
then any two handed sworde) may not cutte and
bzeake asondye: Wherfoze, let vs endeuour our
selfes, to fulfil s. Paules ioye, here in this place,
which shalbe at length to our great ioye in ano-
ther place. Let vs so reade the scripture, that by
reading therof, we may be made y better liuers,
rather then the moze contencious disputers. If
any thing is necessary to be taught, reasoned, or
disputed, let vs do it with al mekenes, softnes,
& lenitie. If any thing shall chaunce to be spoken
vncomly, let one beare anothers frailtie. He y is
faulty, let him rather amende, then defend that,
which he hath spoken amisse, lest he falle by con-
tencion, from a foolish errour, into an obstinate
heresie: for it is better to geue place mekely, then
to winne the victozy, with the breach of charitie:
which chaunceth, wherc euery man wyl defende
his opinion obstinately. If we be chrissten men,
why do we not folow Christ, which saith: learne
of me, for I am meeke and lowely in hart. A dis-
ciple must learn the lesson of his scholemaster, &
a seruaunt must obey the commaundemēt of his
master. He that is wise and learned (saith saint

Howe we
shoulde reade
the scripture.

Mat. xi.

Iaco. iii.

James

Of contencion.

Iaco. iij.

James) let him shew his goodnes by his good cōuersaciō, & sobernes of his wisdom. For wher there is enuy and contenciō, that wysdome cometh not frō God, but is worldly wisdom, mā's wisdom, & deuiliſh wisdom. For the wysdome that cōmeth frō aboue, from the spirit of God, is chaste and pure, corrupted with no euil affectiōs, it is quiet, meke and peaceable, abhoring all despyze of contencion, it is tractable, obediēt, not grudging to learne, & to geue place to them that teache better for their refozmaciō. For there shal neuer be an ende of struiuing and contēcion, if we contende, who in contencion shalbe master, and haue the ouerhand: if we shal heape errour vpon errour, if we cōtinue to defend that obstinately, which was spoken vnaduisedly. For truth it is, that stifnes in mainteyning an opinion, bredeth contencion, brawling & chiding, whiche is a vice emong al other, most pernicious and pestilēt to cōmon peace & quietnes. And as it standeth betwixt two persons & parties, (for no mā comōly doth chide with him self) so it comprehendeth two most detestable vices: the one is picking of querelles, with sharpe and contencious wordes: the other standeth in froward answering, and multiplying euil wordes again. The first is so abhominable, that saint Paule saith: if any that is called a brother, be a worshipper of idols, a brawler, or piker of querels, a theſe or an extorcioner, with him that is such a mā, see that ye eate not. Now here cōsidre that saint Paule numbryth a scolder,

i. Corin. v.

Agaynst querell pickinge.

Of contencion.

ſkolder, a brawler, or a picker of querels, among thieues and ydolaters: and many tymes cometh leſſe hurt of a thief, then of a railing tongue: for the one taketh awaie a mannes good name, the other taketh but his richelle, whiche is of much leſſe value & eſtimacion, then is his good name. And a thief hurteth but him, from whom he ſtealeth, but he that hath an euill tong, troubleth al the toun where he dwelleth, and ſometyme the whole countrey. And a railing tounge is a peſtilence ſo ful of contagion, that S. Paule willeth chriſtian men to forbear the company of ſuche, i. Corin. vi. and neither to eate nor drinke with theim. And where as he will not that a Chriſtian woman ſhould forſake her huſbande, although he be an infidell, nor that a chriſtian ſeruaunt ſhould departe from his maſter, whiche is an infidell and Heathen, & ſo ſuffre a chriſtian man to kepe company with an infidel: yet he forbiddeth vs to eat or drinke with a ſkolder, or a querel picker. And alſo in the. vi. chap. to the Cor: he ſaith thus, i. Corin. v. Be not deceiued, for neither fornicators, neither worſhippers of ydols, neither thieues nor drōkards, neither curſed ſpeakers, ſhall dwel in þ kyngdō of heauē. It muſt nedes be a great fault, þ doth moue & cauſe the father, to diſherite his natural ſonne. And how can it otherwiſe be, but that this curſed ſpeaking muſt nedes be a moſt dampnable ſynne, the whiche doth cauſe God, our moſte mercifull & louyng father, to depriue vs of his moſte bleſſed kyngdome of heauen. Againſt the

C. j. other

Of contention.

Against fro:
ward answer:
ing
Matth. v.

other synne, that standeth in requityng taunt for
taunt, speaketh Christ hymself: I saie vnto you
(saie the our sauloz Christ) resist not euill, but loue
your enemies, and saie well by the, that saie euill
by you, do well vnto them, that do euill to you, &
pray for them, that do hurt and pursue you, that
you maie be the childre of your father, which is
in heauen, who suffreth his sunne to rise, both
vpon good & euill, and sendeth his rain both to the
iust & vniust. To this doctrine of christ, agreeth
very well the teachyng of, S. Paule, that electe
vessell of God, who ceaseth not to exhort & cal v=
pon vs, sayng: blesse the that curse you, blesse (I
saie) & curse not, recompence to no man euill for
euill, if it be possible (as much as lieth in you) liue
peaceably with all men. Dearely beloued ad=
uerge not your selves, but rather geue place vnto
wrath, for it is writte: vengeance is mine, I wil
revenge saie the lord. Therefore, if thine enemy
hunger, fede hym, if he thirst, geue hym drynke, be
not ouercome with euill, but ouercome euill with
goodnes. All these be the wordes of S. Paule.
But thei that be so full of stomacke, and sette so
much by themselves, that thei maie not abide so
much as one euill worde to be spoken of theim,
peradventure will saie: if I be euill reuiled, shal
I stand still like a goole, or a foole, with my fin=
ger in my mouth? Shal I be suche an idiot and
diserde to suffre euery man to speake vpon me,
what thei list, to raille what thei list, to spewe out
all their venyme against me, at their pleasures?

Roma. xii.

Deu. xxxii.

An objection.

Is

Of contencion.

Is it not conuenient, that he that speaketh euill, should bee aunswered accordyngly? If I shall vse this lenitie and softnes, I shal both encrease myne enemies frowardnesse, and prouoke other to doo like. Suche reasons make thei, that can suffrenoth yng, for the defēce of their impacière. And yet, if by frowarde aunsweryng to a frowarde personē, there wer hope to remedy his frowardnesse, he should lesse offende that should so aunswer, doyng thesame not of ire, or malice, but onely of that intent, that he that is so frowarde or malicious, maie be reformed. But he that can not amende another mannes fault, or cannot amende it without his awne faulte, better it were that one should perishe, then two: then if he can not quiete hym with gentle woordes, at the least let hym not folowe hym, in wicked and vncharitable woordes. If he can pacifie hym with sufferynge, let hym suffre: and if not, it is better to suffer euill, then to do euill, to saie well, then to saie euill: For to speake well against euill, cometh of the spirite of God, but to rendre euill for euill, cometh of the contrary spirite. And he that cannot temper ne rule his awne pre, is but weake and feble, and rather more like a woman or a child, then a strong man. For the true strēgthe & manlines, is to ouercome wꝛath, and to despice iniury, and other mēces folishnes. And besides this, he that shall despice the wꝛong dooen vnto hym by his enemye, euery man shall perceiue, that it was spoken or dooen without cause, where as

An aunswere

T.ij

contrary,

Of contencion.

contrary, he that doth fume and chafe at it, shall help the cause of his aduersary, geuyng suspicio that the thing is true. And so in goyng about to reuenge euill, we shewe our selves to be euil, and while we will punishe and reuenge another mānes folp, we double and augmēt our awne folp. But many pzetences find thei that be wilfull, to colour their impacience. Myne enemy (saie thei) is not worthy to haue gentle wordes oz deedes, beyng so full of malice, oz frowardnes. The lesse he is worthy, the more art thou alowed of God, the more art thou comended of Christ: for whose sake thou shouldest reder good for euill, because he hath commaūded thee, and also deserued that thou shouldest so do. Thine neighbor hath peraduenture with a worde offended thee: call thou to thy remembraunce, with how many wordes & deedes, how greuously thou haste offended thy lord God. What was man, whē Christ died for hym? Was he not his ennemie, and vnworthy to haue his fauor and mercie? Euen so with what gētlenes and pacience doth he forbear, and tolerate thee, although he is daily offēded by thee: Forgeue therfore a light trespase, to thy neighbor, that Christ maie forgeue the, many thousandes of trespasses, whiche art euery daie an offender. For if thou forgeue thy brother being to the a trespasser, then hast thou a sure signe and tokē that God will forgeue thee, to whom all men be debtors oz trespassers. How wouldest thou haue God mercifull to thee, if thou wilt be cruel vnto thy
thy

Of contencion.

thy brother: Canst thou not finde in thyne harte to doo that towarde another, that is thy felowe, whiche God hath doen to thee, that arte but his seruaunt: Ought not one synner to forgeue another, seying that Christ which was no sinner, did praiſe to his father for the, that without mercy & dispitfully put hym to death: Who, when he was reuiled, did not vse reuilyng wordes again, and when he suffred wrongfully, he did not threaten but gaue all vengeance to the iudgement of his father, whiche iudgeth rightefully. And what crakest thou of thy hed? If thou laboꝝ not to be in the body, thou canst be no membre of Christ, if thou folowe not the steppes of Christ, who (as the prophēt saith) was led to death like a lambe not openyng his mouthe to reuilyng, but openyng his mouthe to praiyng for them that crucified hym, sayng: Father, forgeue them, for they cannot tell what they doo. The whiche example, Luc .xxiii. anone after Christ, S. Stephin did folow: and after saint Paule: We be euill spoken of (saith Actes .vii. he) and we speake well, we suffre persecucion and i. Cori .iiii. take it paciētly: men curse vs, and we gently entreate. Thus sainte Paule taught that he did, and he did that he taught: Blesse you (saith he) them that persecute you, blesse you and curse not. It is a greate thyng to speake well to thy aduersary, to whom Christ doth commaund the to do well: Dauid when Semei did call hym al to naught, did not chide again, but saied paciētly: suffre hym to speake euill, if perchance the

Of contencion.

Lorde will haue mercie on me. Histories be full of examples of Heathen men, that toke very meekely, bothe opprobrious wordes, and iniurious deedes. And shal those Heathen men, excell in patience, vs that professe Christe, the teacher and example of all patience? Lisander when one did rage against hym, in reuiling of him, he was nothing moued, but said: go to, go to, speke against me as muche, and as oft as thou wilt, and leaue out nothyng, if perchaunce by this meanes thou maiest discharge thee of those naughtie thynges with the whiche it semeth, that thou arte full laden. Many men speake euill of all men, because thei can speake well of no man. After this sorte, this wise man aduoyded fro hym, the iniurious wordes spoken vnto him: imputyng and laiyng them to the naturall sickenes of his aduersary.

PERICLES, when a certain skolder, or a railyng felowe did reuile him, he aunswered not a woorde again, but went into a galery, & after toward night, when he went home, this skolder folowed hym, ragyng still more & more, because he sawe the other to let nothyng by him. And after that he came to his gate, (being darke night) Pericles commaunded one of his seruantes to light a torche, and to bryng the skolder home to his awne house. He did not onely with quietnes suffre this brawler patiently, but also recompensed an euill turne with a good turne, and that to his enimie. Is it not a shame for vs that professe Christ, to be worse then Heathen people, in

Of contencion.

a thyng chiefly pertainyng to Christes religion? Shall Philosophie perswade theim moze, then Godes woorde shall perswade vs? Shall naturall reason preuaile moze with theim, then religion shall do with vs? Shall mannes wisdom leade them to that thyng, wherunto the heauenly doctryne cannot leade vs? What blyndenesse wilfulnesse, or rather madnesse is this? Pericles being prouoked to angre with many cōtumelious wordes, answered not a worde. But we stirred but with one litle worde, what tragedies do we moue? How do we fume, rage, stāpe and stare like madde men. Many men of euery trifle, will make a great matter, and of the sparke of a litle worde, will kindle a greate fire, takyng al thynges in the worst part. But how much better is it, and moze like to the example and doctryne of Christe, to make rather of a greate faulte in our neighbor, a small faulte, reasonyng with our selves after this sorte: He spake these wordes, but it was in a sodain heate, or the drinke spake theim, and not he, or he spake thē at the mocion of some other, or he spake theim beyng ignoraunt of the truth, he spake them not against me, but against hym whom he thoughte nic to bee. But as touching euill speakyng, he that is ready to speake euill against other men: firste lette hym examine himself, whether he be faultlesse, and cleare of the faulte, whiche he fyndeth in an other. For it is a shame when he that blameth an other for any faulte, is guiltie hymself, either in the same faulte,
either

Reasons to
moue mē frō
querel pic-
kyng.

Of contencion.

Matth. xii.

Reasons to
indue me fro
froward an-
swering.

either in a greater. It is a shame for him that is
blynd, to call an other man blynd, and it is moze
shame for hym that is whole blynd, to call hym
blinkerd, that is but poze blynd. For this is to
see a strawe in another mans eye, when a man
hath a blocke in his owne eye. Then let him co-
sider that he that vseth to speake euil, shal com-
monly be euill spoken of againe. And he that
speaketh what he will for his pleasure, shalbe
compelled to heare that he would not, to his di-
spleasure. Moreouer, let him remember that sai-
yng, that we shal geue an accōpt for euery ydle
worde. How muche moze then shal we make a
reconyng for our sharpe bitter braulyng, and
chidyng wordes, which prouoke our brother to
be angry, and so to the breache of his charitie.
And as touching ill answering, although we be
nieuer so muche prouoked by other mens euill
speakyng, yet we shal not folowe theyr frowar-
nes by euill answering, if we consider that an-
ger is a kynde of madnesse, and that he which is
angry, is (as it were for the tyme) in a frenesye.
Wherefore let hym beware least in his fury, he
speake any thyng whereof afterwarde he maye
haue iuste cause to bee sozr. And he that will de-
fende, that anger is no furye, but that he hath
reason, euen when he is mozte angry, then lette
hym reason thus with hymself when his is an-
gerye. Nowe I am so moued and chafed that
within a lytle whyle after, I shal bee other-
wayes mynded: Wherefore then shoulde I
now

Of contencion.

now speake any thig in mine anger, which here-
after when I woulde saynest, can not be chaun-
ged: Wherfore shall I do any thyng nowe, be-
inge (as it were) oute of my witte, for the which
when I shall come to my selfe agayne, I shal be
very sadde: why doth not reason: why doth not
Godlines: ye, why doth not Christ obteyne that
thing now of me, which hereafter, time shal ob-
teyne of me: If a man be called an adulterer,
blasfemer, drunkard, or by any other contumelious
name, let him consider earnestly, whether he be
so called truly or falsely: if truly, let him amend
his fault, that his aduersary may not after, wor-
thely charge him with such offences: if these thin-
ges be laied against him falsly, yet let him con-
sider, whether he hath geuen any occasion, to be
suspected of suche thinges, and so he may bothe
cutte of that suspicion, wherof this slander did
arise, and in other thinges shall liue moze wa-
rely. And thus bling our selves, we may take no
hurt, but rather much good by the rebukes and
slanders of our enemy. For the reproche of an
enemy, maye be to many men a quicker spur to
the amendement of their life, then the gentle mo-
nition of a frend. Philippus the kyng of Ma-
cedony, when he was euil spokē of by the chiefe
rulers of the citie of Athens, he did thanke them
hartely, because by them he was made better,
both in his wordes & dedes: for I study (said he)
both by my saynges and doinges to proue the
hers. This is the best way, to refell a mans ad-
uersary

U. j.

Of contencion.

uersary) so to liue, that all, which shal know his honesty, maye beare witnes, that he is flaundersed vnworthely. If the faulte wherof he is flaundersed, be suche, that for y^e defence of his honesty, he must nedes make aunswere, yet let him aunswere quietly and softely, on this fashon, that those faultes be laide againste him falsely, for

Prou. xv. it is truthe that the Wisemā saith: A soft aunswere asswageth anger, and a harde and sharpe aunswere doth stirre vp rage and fury. The

i. Reg. xxv. Sharpe aunswere of Abal, did prouoke Dauid to cruell vengeaunce, but the gentle wordes of Abigail, quenched the fyre agayn, that was all in a flammc. And a special remedy, agaynst malicious tongues, is to arme our selves with patience, mekenes, and silence, least with multiplying woordes with the enemy, we be made as

An obiection euill as he. But they that cannot beare one euill woorde, peraduenture for their awne excusaciō, will alledge that, whiche is writen: he that despyseth his good name is cruell. Also we reade:

Prou. xxvi aunswere a foole, according to his folishnes.

Ihon. xix. And our lord Iesus did holde his peace, at certayn euill saynges, but to some he aunswered diligently: he heard men call him a Samaritane, a Carpenters sonne, a Wyne drinker, & he helde his peace. But when he heard them say, thou haste a deuell within the, he answered to that earnestly: Truthe it is in dede that there is a time, when it is conuenient to aunswere a foole according to his folishnes, least he should seme

Answere.

Of contencion.

in his awne cōcept to be wise. And sometime it is not profitable to answer a foole, according to his folishenes, least the wiseman be made like to the foole. When our infamy is toynd with the periel of many, then it is necessary, in answeringe to be quicke and ready.

FOR we reade that many holy men of good zeales, haue sharply and fiercely, both spoken & answered tyrauntes and euil mē, which sharp wordes, proceeded not of anger, rancour, or malice, or appetite of vengeaunce, but of a feruent desyre to bringe them to the true knowledge of God, and from vngodly liuyng, by an earnest & sharpe obiurgacion and chiding. In this zeale sainte Ihon Baptiste called the Phariseis, ad- Mat. iii.
ders broode, and saint Paule called the Gala- Galath. iii.
thians, fooles, and the men of Crete, he called Tit. i.
lyars, euil beastes, and floggish bellies, and the
false Apostles, he called dogges and crafty wor- Philip. iii.
kemen. And this zeale is godly, & to be allowed,
as it is plainely proued by the exāple of Chzist,
who although he were the fountaine and spring
of all mekenes, gētilnes and softnes, yet he cal-
leth the obstinate Scribes and Phariseis, blind Math. xxiii
guides, fooles, paited graues, hypocrites, serpē
tes, adders brood, a corrupt and wicked genera-
cion. Also he rebuketh Peter egerly, sayng: Go Matth. xvi.
behinde me Sathan. Lykewise saint Paule re-
proueth Elymas, sayng: O thou ful of al craft,
Aēs. xiii.
& guyle, enemy to all iustice, thou ceaseſt not to
destroy the right waies of God. And now lo, the
U.ij. hand

Of contencion.

hand of the Lord is vpon the, and thou shalt be
 blynd, and not see for a tyme. Also saint Peter
 reprehendeth Ananias very sharply, saynge:
 Ananias, howe is it that Sathā hath filled thy
 harte, that thou shouldest lye vnto the holye
 Ghost. This zeale hath bene so feruent in many
 good men, that it hath styred them not onely to
 speake bitter and egre wooordes: but also to do
 thinges, whiche might seme to some, to be cruel,
 but in dede, they be very iust, charitable, & godly
 because they were not done of yre, malice or con-
 tencious minde, but of a feruente mynde to the
 glozy of God, and the correccion of synne, execu-
 ted by men, called to that office. For in this zeale
 our lord Iesus Christ did dꝛiue with a whippe,
 the byars and sellers out of the Temple. In
 this zeale, Moyses brake the two tables, which
 he had receyued at Gods hande, when he sawe
 the Israelites daunsing about a calfe, and cau-
 sed to be killed. xxiij. M. of his awn people. In
 this zeale, Phinees the sonne of Eleasar, did
 thrust thꝛough with his sworde, Zambry & Coz-
 by, whome he founde together ioined in the acte
 of lechery. Wherfore now to retorne agayne to
 contencious wooordes, and specially in matters
 of religion, and Gods worde (whiche woulde be
 vsed with all modestie, sobernes, and charitie)
 the wooordes of sainte James ought to be well
 marked, and boꝛne in memoꝛy, where he saieth:
 that of contencion riseth all euill. And the wyse
 kynge Salomon saieth: honoꝛ is due to a man
 that

Actes.v.

Ihon.ii.

Exo. xxxii

Num. xxv

But these ex-
 amples are
 not to be folo-
 wed of euery
 bodye, but as
 men be called
 to office & set
 in authoritie.

Iaco. iiii.
 Pro. xx.

Of contencion.

that kepeth him selfe from contencion, and all that mingle them selves therewith, be fooles.

And because this vice is so muche hurtful to the societie of a common wealth in all well ordred cyties, these common bzaulers and scolders be punished, with a notable kynde of payne, as to be set on the cokyngstole, pillery, or suche like.

And they be vnworthy to liue in a cōmō wealth, the whiche do as muche as lyeth in them, with bzaulinge and scoldynge, to disturbe the quietnes and peace of thesame. And wherof cometh this contencion, strife, & variaunce, but of pryde

and vainglorie: Let vs therfore hūble our selves vnder the mighty hāde of God, which hath pro-

i. Peter.v.
Luce.i.

mised to rest vpon them, that be humble & lowe in spirit. If we be good and quiet chrysten men, let it appeare in our speache and tōgues. If we haue forlaken the deuill, let vs vse nomore deuillish tongues. He that hath bene a raylinge scolder, now let him be a sober counsaillour. He that hath bene a malicious sclauderour, now let him be a louynge comforter. He that hath bene a bayne railer, now let him be a gostly teacher. He that hath abused his tōgue in cursing, now let him vse it in blessing. He that hath abused his tongue in euil speaking, now let him vse it in speaking wel. Al bitternes, anger, railling, and blasphemy, let it be auoyded from you. If you may, and it be possible, in no wise be angry. But if you maye not be clene boide of this passion, then yet so tēper and bypde it, that it styre

U.iiij.

you


Of contencion.

you not to contencion and bzaulyng. If you be
prouoked with euill speakyng, arme your selfe
with pacience, lenitie, and silence, eyther spea-
kyng nothing, or els being very softe, meke and
gentle in answering.ouercome thine aduer-
saries with benefites and getelnes. And aboue
all thynges, kepe peace and vnitie, be no peace
bzeakers, but peace makers. And then ther
is no doubt, but that God, the aucthoꝝ
of comfort and peace, wyll graunt
vs peace of conscience, & suche
concoꝝd and agrement, that
with one mouth & mynd,
we may glorify God,
the father of oure
Lorde Iesus
Christ, to
whome be al gloꝝy now and cuer.

AMEN.


Hereafter shall folowe Homi-
lies, of fasting, praiyng, almose dedes,
of the Natiuitie, Passion, Resurrection,
and Ascencion of our sauioꝝ Christ: of
the due receiuing of his blessed body and bloud,
vnder the fourme of Bzead and Wyne, agaynst
idlenes, against gluttony & dꝛōkennes, against
coueteousnes, agais̄t enuy, pꝛe and malice, with
many other maters, aswel fruitfull as necessary,
to the edifyng of chꝛisten people, & the encrease
of godly liuyng. AMEN.

God saue the Kyng.

 **Imprynted at London,**
the laste daye of Iulii, in the fyrste yere
of the reigne of our souereigne lord
Kynge Edvvard the. VI: By
Rychard Grafton Printer
to his moste royall
Maiestie.

In the yere of our Lord,

M.D.XLVII.

 Cum priuilegio ad impri-
mendum solum.

✚ : ✚ : ✚

